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JOZEF DELEU

VIYĀHAPANNATTI

(BHAGAVAT)

THE FIFTH ANGĀ OF THE JAINA CANON

Introduction, Critical Analysis, Commentary & Indexes

„DE TEMPEL”, TEMPELHOOF 37, BRUGGE (BELGIË)

VAN DIT WERK WERDEN GEDRUKT OP DE PERSEN
VAN DE SINTE-CATHARINA DRUKKERIJ TE BRUGGE,
OP HOUTVRIJ VELIJN, 600 EXEMPLAREN WAAR-
VAN 50 VOORBEHOUDEN AAN DE SCHRIJVER,
GENUMMERD I TOT L
EN 550 EXEMPLAREN VOOR DE HANDEL
GENUMMERD I TOT 550
DIT IS NUMMER XXIV

In memory of

Professor Dr. Dr. h. c. WILHELM SCHUBRING

PREFACE

If it is true that the first aim of studies in the Jaina Canon should be the critical edition of its texts, yet the edition of some of these proves to be altogether impossible without a thorough preliminary stock-taking of their contents. This is particularly the case with the fifth Anga of the Canon, *Viyāhapannatti*, which tradition uses to call 'the Venerable' (*Bhagavatī*). To the prospective reader this monumental text in fact presents itself as a kind of bewildering omnium gatherum of episodes, discussions, expositions, detached statements, calculations, references and quotations, all apparently quite different from each other both in tenor and in style, and even in origin and antiquity. Scientific investigation must, therefore, start with a detailed analysis of its composition. This was, I think, the late Professor SCHUBRING's idea when, about six years ago, he suggested that I should write 'einen kritischen Index zur Viyāhapannatti' as he considered that work to be 'der längst falligen kritischen Untersuchung wert'. Since WEBER's 'Über ein Fragment der Bhagavatī' (1865), which was the very first Western approach to the Jaina Canon, as a matter of fact more than a century has passed away without this remarkable text getting the further attention it so eminently deserves. Fortunately, though, in his 'Worte Mahāvīras' (1927) SCHUBRING devoted a few excellent pages to it and again, in the same author's masterly Grundriss-work 'Die Lehre der Jainas nach den alten Quellen dargestellt' (1935) the *Viyāhapannatti* is the most frequently quoted canonical text.

The present work intends to give a fairly complete analysis of the *Viyāhapannatti*, moreover, in the introduction I have tried to answer at least some of the rather complicated questions regarding its composition. My efforts will be amply rewarded if this volume will incite others to tackle the many interesting

unsolved problems we are faced with in this truly major Jaina doctrinal text

Finally, since English is not my mother tongue, I do hope that the kind reader will not blame my work too much for any shortcomings in respect of language and style

BIBLIOGRAPHY AND ABBREVIATIONS^१

A VIVĀHAPANĀTTI (= Viy)

The present analysis is based on the Āgamodaya-Samiti (= Āg S) edition of the Viy and Abhayadeva's Vṛtti (3 vols, Bombay 1918-1921). The incomplete edition (comprising the text and the same Vṛtti of *sayas* I-XXIII only) published by the Śrī Jainānand Pustakālay (= J P, 3 vols, Gopīpurā 1937-1947) has also been constantly consulted. The old edition, however, Āgami-Samgraha vol. 5 (Benares, samvat 1938), was only seldom taken into account.

I completely dropped the *sūtra* counting of these editions, preferring to count the different texts within each *uddesa*. References therefore as a rule consist of three figures. XVI 1³ for example indicates text ³ in *uddesa* 1 of *sayā* XVI. Consequently *uddesas* (for instance in the case that they consist of only one text) are indicated by two figures, e.g. VIII 4. In the body of the Analysis the exact place of the texts in the Āg S edition has been indicated by adding their page numbers between brackets, thus XVI 1³ starts on (697a). If further subdivisions had to be made, letters were added, thus XVI 1^{3a} and XVI 1^{3b}. To *sayā* XV, which is *ekhasara* (scil. has no *uddesas*), I had to give a subdivision of my own. Lowercase Roman numerals were used to indicate the *taggas* resp. *antarasayas* of *sayas* XXI-XXIII and XXXIII-XXL, thus for instance XXXIV vii. Finally, in references to *uddesas* 6 and 7 of *sayā* XXV the bracketed serial numbers of the qualities and faculties there discussed are also quoted.

B BIBLIOGRAPHICAL ABBREVIATIONS

Āg S	the Āgamodaya-Samiti edition of the Canon
AKM	<i>Abhandlungen für die Kunde des Morgenlandes</i> herausgegeben von der Deutschen Morgenländischen Gesellschaft (30 vols), Leipzig 1857-1948

<i>ANIS</i>	<i>Alt- und Neu-Indische Studien</i> herausgegeben vom Seminar für Kultur und Geschichte Indiens an der Universität Hamburg, 1928 seqq
Antag	<i>Antagadadasāo</i> , Āg S , Bombay 1920 (Translation <i>The Antagada-dasāo and the Anuttaravavāya-dasāo</i> transl by L D BARNETT [Oriental Translation Fund, New Series, vol 17] London 1907)
Anuog	<i>Anuogadārā(īm)</i> , Āg S , Bombay 1924
Āyāra	<i>Ācārāṅga-sūtra</i> <i>Erster Śrutaskandha</i> Text, Analyse und Glossar von W SCHUBRING (<i>AKM</i> XII, 4) Leipzig 1910, reprint Nendeln 1966
Dasā	<i>Āyāradasāo</i> in W SCHUBRING (and C CAILLAT), <i>Drei Chedasūtras—Āyāradasāo, Vavahāra, Nisīha</i> (<i>ANIS</i> 11) Hamburg 1966
Dīv	<i>Dīvasāgarapannatti</i> , part of Jīv (see <i>Lehre</i> par 47,3)
<i>Doctrine</i>	W SCHUBRING, <i>The Doctrine of the ģamas described after the old sources</i> , Delhi 1962 —This is the English translation of <i>Lehre</i> As a rule ref are to the paras of <i>Lehre</i> so that <i>Doctrine</i> can also be used
<i>Expiations</i>	C CAILLAT, <i>Les Expiations dans le rituel ancien des religieux ģama</i> (Publications de l'Institut de Civilisation indienne, Fasc 25) Paris 1965
<i>Geographical Dict</i>	H L DEY, <i>The Geographical Dictionary of Ancient and Mediaeval India</i> , 2nd ed , London 1927
<i>GIP</i>	<i>Survey of India, Gazetteer of India and Pakistan (Quarter Inch Maps)</i> , Delhi 1951-1953
<i>HGTB</i>	M S PANDEY, <i>The Historical Geography and Topography of Bihar</i> , Delhi-Patna-Varanasi 1963
<i>Ind Stud</i>	<i>Indische Studien—Zeitschrift (Beiträge) für die Kunde des indischen Altertums</i> herausgegeben von A WEBER (17 vols), Berlin-Leipzig 1850-1885
Jambudd	<i>Ĵambuddīvapannatti</i> , ed Devcand Lālbhāi-Jaina-Pustakoddhāra, vols 52 and 54, Bombay 1920
Jinac	<i>Ĵmacaritra</i> in H JACOBI, <i>The Kalpasūtra of Bhadra-</i>

	<i>bāhu</i> (AKM VII, 1) Leipzig 1881, reprint Nendeln 1966 (Translation H JACOBI, in <i>SBE</i> XXII, Oxford 1884)
Jiv	<i>Jivābhigama</i> , Āg S, Bombay 1919
Kappav	<i>Kappazadimsiyāo</i> in Nir below
Kosmographie	W KIRFEL, <i>Die Kosmographie der Inder</i> , Bonn-Leipzig 1920
Lehre	W SCHUBRING, <i>Die Lehre der Jāmas nach den alten Quellen dargestellt</i> (Grundriss III, 7) Berlin 1934 —See <i>Doctrine</i> above
Life	J Ch JAIN, <i>Life in Ancient India as depicted in the Jain Canons</i> , Bombay 1947
Mahānis	<i>Mahānsīha</i> , [chapters I-V] J DELLU and W SCHUBRING, <i>Studien zum Mahānsīha</i> (ANIS 10) Hamburg 1963 —[chapters VI-VIII] F-R HAMM und W SCHUBRING, <i>Studien zum Mahānsīha</i> (ANIS 6) Hamburg 1951
Nandī	<i>Nandī</i> , Āg S, Bombay 1924
Nāy	<i>Nāyādharmakahāo</i> , Āg S, Bombay 1919 —For Nir 1, 1, 1-146 see P STENTHAM, <i>Specimen der Nāyādharmakahā</i> , Leipzig 1881
Nir	✓ J DEIFU, <i>Nirayāvalhyāsuyakkhandha</i> —Uvanga's 8-12 <i>can de jaina Canon</i> (Orientalia Gandensia IV, 1967, pp 77-150), Leiden 1969 —Contains Nirayāvalhyāo, Kappav, Pupph, Pupphac and Vanhud
Pannav	<i>Pannavanā</i> , Āg S, Bombay 1918-1919
Pischel	R PISCHEL, <i>Grammatik der Prākritisprachen</i> (Grundriss I, 8) Strassburg 1900 —Ref are to paras
PSM	H D T SHETH, <i>Pāia-sadda-mahannavo</i> , Calcutta 1928, 2nd edition Benares 1963
Pupph	<i>Pupphiyāo</i> in Nir above
Pupphac	<i>Pupphacūlāo</i> in Nir above
Rāyap	<i>Rāyapascenaijja</i> , Āg S, Bombay 1925

Samav	<i>Samavāya</i> , Āg S , Bombay 1918
SBE	<i>Sacred Books of the East</i> edited by F M MULLER (50 vols), Oxford 1879-1900, reprint Benares 1965 seqq
Sterbefasten	K von KAMPTZ, <i>Über die vom Sterbefasten handelnden alteren Paimna des Ĵaina-Kanons</i> , Hamburg 1929
Sūy	<i>Sūyagada</i> , Āg S , Bombay 1917 (Translation H JACOBI, in <i>SBE</i> XLV, Oxford 1895)
Tand	<i>Tandulaveyāliya</i> , Devcand Lālbhāi-Jaina-Pustakoddhāra 59, Bombay 1922
Tattv	H JACOBI, <i>Eine Ĵaina-Dogmatik—Umāsvāti's Tat-tvārthādhigama-Sūtra</i> (Zeitschrift der Deutschen Morgenländischen Gesellschaft, 60) Leipzig 1906
Thāna	<i>Thāna</i> , Āg S , Bombay 1918-1920
T I	A SCHARPÉ, <i>Topographica Indica</i> (Orientalia Gandensia II, pp 189-257), Leiden 1965 —A list of place-names spelt according to and located on the One Mile to the Inch Maps (OMI) or the Quarter Inch Maps (QIM) of the Survey of India, see also <i>GIP</i>
Übersicht	E LEUMANN, <i>Übersicht über die Āvaśyaka-Literatur</i> Aus dem Nachlass herausgegeben von W SCHUBRING (<i>ANIS</i> 4) Hamburg 1934
Utt	J CHARPENTIER, <i>The Uttaradhyāyasūtra</i> edited with an introduction, critical notes and a commentary Uppsala 1922 (Translation H JACOBI, in <i>SBE</i> XLV, Oxford 1895)
Uvās	A F R HOERNLE, <i>The Uvāsagadasāo or the Religious Profession of an uvāsaga</i> (Bibliotheca Indica) Calcutta 1888-1890 —Vol 1 Text and Commentary, vol 2 Translation
Uvav	<i>Uvavāiya</i> = E LEUMANN, <i>Das Aupapātika Sūtra, erstes Upānga der Ĵaina</i> I (only) Teil Einleitung, Text und Glossar (<i>AKM</i> 8, 7) Leipzig 1883, reprint Nendeln 1966

Vanhid	<i>Vanhudasāo</i> in Nir above
Vav	<i>Vazahāra</i> , see Dasā above
Vivāg	<i>Vivāgasūya</i> , Āg S , Bombay 1920
Worte M _z ✓	W SCHUBRING, <i>Worte Mahāvīras, kritische Übersetzungen aus dem Kanon der Jaina</i> (Quellen der Religionsgeschichte, Band 14) Gottingen 1926

C OTHER ABBREVIATIONS AND SYMBOLS

A	elementary beings and animals
A ¹ , A ² etc	A endowed with 1, 2 etc senses
Abhay	Abhayadeva's Vṛtti on Vīy
comm	commentary
G	god(s) and goddess(es)
Goy	Govama Indabhūi
H	hell-being(s)
M	human being(s)
Mv	Mahāvīra
Rāy	Rāyagīha
ref	reference(s)
udd	uddesa(s)
usg	uddesakāsamgrahagāthā
*	the common introduction of Goy questioning Mv at Rāy , the abbreviated form of the solemn introduction of Vīy I 1 ¹
* *	the common conclusion of an udd or of a separate conversation (<i>s' evam bhante</i>), see Introduction § 17
λ	<i>samkhejja</i> }
ε	<i>asamkhejja</i> } see <i>Lehre</i> p 86, n 4 = <i>Doctrine</i> p 128, n 6
∞	<i>ananta</i> }

N B — Other abbreviations are explained in § 22 of the Introduction, in XXV 3⁴⁻⁴ and 6-7 of the Analysis, and in the Indexes

INTRODUCTION

§ 1 N A M E S o f t h e T e x t *Viyāhapannatti* is the old genuine name of the fifth Anga of the Śvetāmbara Canon *Vrāḥapannatti* is a corruption, while *Bhagavā* is only an epithet which was originally added to the title, 'the Venerable Viy', and which has later on superseded it.¹ Consequently the *Viyāha-pannatti* (*Vyākhyā-prajñapti*) is a 'Proclamation of Explanations' viz of explanations given as a rule by Mahāvīra in answer to questions asked by his disciples, in most cases by Goyama Indabhūi. Sometimes (Antag 6, Uvās 79, Pupph 3, 2) the text is shortly styled *Pannatti*, i.e. the *pannatti* par excellence.

§ 2 S U B D I V I S I O N o f t h e T e x t In its present shape the text is divided into forty-one *sayas*. Each *saya*, except XV which is *ekkasara* i.e. has no sections, is subdivided into *uddesas* (*uddesa*, °śaka). Exceptionally XXI-XXIII are first subdivided into *vaggas* (*varga*) and XXXIII-XL are first subdivided into [sub-]*sayas* (*avāntaraśata*, Abhay), *vaggas* and sub-*sayas* then being further subdivided into *uddesas*. The colophon at the end of the work states that the total number of *sayas*, including the sub-*sayas*, is 138 and that the total number of *uddesas* is 1925.²

The distribution of the *uddesas*, *vaggas* and sub-*sayas* is as follows

¹ The same epithet was added to several other titles of canonical texts, WEBER, *Ind. Stud.* 16, pp. 392 and 401, SCHUBRING, *Doctrine* par. 45,5 note and par. 48,4.

² 1925 if in XX we count 12 udd, taking XX 6^b and c as separate udd (Viy 979a note).

saya	subdivision	number of uddesas	number of sayas (and sub-sayas)
I-VIII	of 10 udd each	80	8
IX-X	of 34 udd each	68	2
XI		12	1
XII-XIV	of 10 udd each	30	3
XV	<i>ekkasara</i>	0	1
XVI		14	1
XVII		17	1
XVIII-XX ²	of 10 udd each	30	3
XXI	8 vaggas of 10 udd each	80	1
XXII	6 vaggas of 10 udd each	60	1
XXIII	5 vaggas of 10 udd each	50	1
XXIV		24	1
XXV		12	1
XXVI-XXX	of 11 udd each	55	5
XXXI-XXXII	of 28 udd each	56	2
XXXIII-XXXIV	12 sub-sayas each, 1-viii of 11, ix-xii of 9 udd each	248	(24)
XXXV-XXXIX	12 sub-sayas each of 11 udd each	660	(60)
XL	21 sub-sayas of 11 udd each	231	(21)
XLI		196	1
41	total number	1923 ²	138

saya (*śata*, *śataka*) can only mean 'a cento, a century' Abhay (on the first *uddesākasamgrahagāthā*) states that it stands for *adhyayana* 'chapter' 'Hundred' in fact, if we consider the *Vīy* in its present form, can only indicate the 'great number' of different teachings gathered in each chapter (SCHUBRING, *Worte Mv* p 10, *Lehre* par 45, 5) Since most sayas of the nucleus (see § 8 below) have ten udd, it is highly probable, though, that the choice of the term is connected with the redactors' preference for decimal subdivisions. It is generally known that many *dasās* for instance are not actual decades scil that in canonical nomenclature exact counting was often sacrificed to this manifest preference for decimal subdivisions.

§ 3 Nucleus and Accretions. WEBER (*Ind Stud* 16, pp 289 and 295-298) already suggested that the fifth Anga

has not always had its present bulk and that I-XX may be regarded as its nucleus ('Grundbestandteil') He was also the first author (ibid 16, p 301, n 2) to point out that originally XV had been a complete and separate text by itself, named *Tejanisagga* ³ (ibid 16, p 224, 17, p 89, 34), before it became part of the Vīy under the name *Gosālayasaya* SCHUBRING (*Worte Mv* p 10) stated that XXV is connected with I-XX, whereas the groups XXI-XXIII, XXVI-XXIX, XXXI-XXXII and XXXV-XL and, secondly, the separate sayas XXIV, XXX, XXXIII, XXXIV and XLI are characterized by uniform subject-matters ⁴ In the following paragraphs we shall first examine XXI-XXIV and XXVI-XLI which are obvious accretions indeed The main features ⁵ characterizing them as totally different and younger than the other sayas are (1) their uniform contents, which in the case of XXVI-XLI already appears from the fact that these sayas have a title of their own⁶, and (2) the uniform structure of their dialogue, Goy invariably questioning Mv in the Gunasilaya sanctuary near Rāyagīha ⁷

§ 4 A c c r e t i o n s On the face of it XXI-XXIII are the first secondary *pannattī* added to the nucleus of the Vīy As such they are a supplement of XI 1-8 not only XXI 1 1 refers to XI 1 but in the fairly complete survey of the vegetal beings described in XX-XXIII we actually miss such plants as lotuses

³ The insertion of the *Tejanisagga* into the Vīy is due to the fact that it relates an important episode of Mv's career, it became sayā XV because of the term *teja-lessā* mentioned in XIV 9¹ (SCHUBRING, *Worte Mv* p 15, n 1), although according to Abhaya *teja-lessā* here has another meaning than the same term in XV B4, C1 7 and D2 Cf also note ⁵⁹ below

⁴ Thus read also in *Lehre par* 45,5

⁵ The same features are found in all secondary *pannattīs*, viz Jīv, Pannav, Jambudd, Uṭav 62 seqq, Tind, the second appendix of Nandī and the Vīyāhacūlinā, cf the AUTHOR, *Orientalia Gandensia* II (1965) p 147

⁶ Moreover the same sayas and XV (*Tejanisagga*) have no introductory *gāhā*, the title sufficing to summarize the uniform contents

⁷ The introduction *Namo Suyadevaṃsāe bhagavate* sometimes indicates an accretion (XV, XXVI) However, such formulae may easily be dropped or added by the scribe There is for instance no reason why XXIII should have got this introductory *namaskāra* if XXI, XXII and esp XXIV have not got it, nor is there any apparent reason for its use in XVII or in XXIV 13 (old edition)

etc which had already been treated in XI 1-8 Moreover, since XX 10³ deals with beings that enter another stage of existence simultaneously and simultaneity of rebirths in the vegetal world is also expressly insisted upon in XXI-XXIII, one might easily jump to the conclusion that here we have the reason why XXI-XXIII were added to XX However, we shall have to reconsider the meaning of these facts in § 7

A typical feature of these sayas is their subdivision into vaggas Vagga-texts first extensively discuss some particular subject, then treat a number of related subjects in a very much abbreviated way scil only note the necessary changes by means of catchwords This vagga-style is well known from the narrative clichés in Nāy 2nd śrutaskandha, Antag, Anutt and Nirayāvaliyāsuyakkhandha (Uvanga 8-12)⁸ V1y XXI-XXIII is the only place in the canon where it was adapted to the treatment of a doctrinal subject

§ 5 XXIV is a further addition to XXI-XXIII and enlarges upon the topic rebirth by taking into account all of the twenty-four kinds of beings (hence 24 udd⁹), among which also figure the plants already treated in XXI-XXIII

§ 6 XXVI-XLI, considered as a whole, is an application of the Jaina method of quaternary arithmetic to the enormous doctrinal field of rebirth Other applications of the same method are found in XVIII 4² 3, XXV 3³⁻⁵ 6, 4¹ 3 7 XXXI 1² links with the saya that precedes the whole group by referring to XXV 8

In fact the discussion starts from the theory of 'small numbers' (*khudda-jumma*, XXXI 1¹) the definition of which is identical with that of '[simple] numbers' (*jumma* = *rāsī*, XVIII 4³) Rebirth then consists (cf Pannav 6 to which XXXI 1² refers) of *uvavāya* and *uvvattanā*, the latter term signifying the rising

⁸ See, on *vagga*, Introduction par 6 of the AUTHOR's ed of Nir, p 83 seqq

⁹ One cannot but notice the curious way of giving a chapter a number of subdivisions equal to its serial number XVII has seventeen and XXIV has twenty-four udd, XXVI-XXX discuss eleven kinds of beings (11 udd) from eleven points of view Likewise Uvanga 12, though a *dasā*, has twelve *ajjhāyanas* I do not think these are mere coincidences

to a spatially higher stage of existence. That is why the topic is treated in separate Uvavāya- (XXXI) and Uvvattanā-sayas (XXXII). Probably that is also why in this first application of quaternary calculation only H are concerned¹⁰, i.e. those beings within the circle of samsāra that occupy the spatially lowest stage in which rebirth and from which 'rising' is possible.

Now, in the same way as XXIV (rebirth of all kinds of beings) was added to XXI-XXIII (rebirth in the vegetal world), this topic has been enlarged upon in XXXV-XL where quaternary calculation has been applied to the rebirth in and from all stages of existence of one-sensed beings up to five-sensed beings both unconscious and conscious, among the latter consequently also the H already treated separately in XXXI-XXXII. However, in this general survey the notion *khudda-jumma* could not be used further since, as we know from XX 10³, one-sensed beings are *akāṣa-samciya*, which means that an indefinite number of them simultaneously (within one, i.e. within every single, *samaya*) enter another stage of existence, an 'indefinite number' in the same text being defined as consisting of at least several groups of six, twelve and eighty-four beings. Since 'small numbers' also include one, two, three etc.—all beings except A¹ can indeed enter another existence separately etc.—it is evident that another kind of numbers, 'great numbers' (*mahājumma*), had to be used. Of course after the separate treatment of the topic from the points of view 'small' and 'great number' the whole had once more to be summed up in a survey starting from the general notion 'number', *rāṣi-jumma*, in XLI.

Such an exhaustive, albeit at the start purely mathematical, treatment of rebirth cannot be made without taking into account not only the more technical aspects of the transition from one state of existence to another but also such essential notions as the binding of karman, orthodoxy, *lessā*, capability of salvation, position within 'the dark or light half [of samsāra]', quantity of life and degree of development. Most of these topics connect XXVI-XLI with the last uddesas of XXV, moreover, some of

¹⁰ The ref. to Pannav. cannot mean that AMG are also meant here since in udd. 2-4 of XXXI-XXXII only the three worst *lessās* are taken into account.

them provide the pattern for the sub-saya- and uddesa-sub-division of these sayas. The subdivisions show clearly that XXVI-XLI have been conceived as a whole by itself, the sub-saya-subdivision of XXXIII-XL and the uddesa-subdivision of XLI follow the uddesa-subdivision of XXXI-XXXII, and the uddesa-subdivision of XXXIII-XXXIV follows that of XXVI-XXX. This does not mean that this whole has been built up of one piece, which is improbable indeed since XXVI-XXX and XXXIII-XXXIV, though full of calculations in which the number four plays quite a role (four possibilities of binding etc. *karman*, four creeds, four hundred cases of A^1 being reborn as A^1), in fact seem to stand outside the *jumma*-calculations discussed above. XXXIII-XXXIV treating the special case of A^1 (indicated already in XXV 8^f) has been prefixed to XXXV which starts the 'great numbers' of A^1 , and XXVI-XXX, dealing with the binding etc. of *karman* and the creeds, may have been conceived as a suitable introduction to the whole.

§ 7. *Saya XXV, another accretion?* Obviously, if we want to look for other possible accretions in the *Viy*, our first suspicion will fall on XXV, the *saya* that according to SCHUBRING (see § 3 above) corresponds with ('entspricht') the nucleus sayas I-XX, although it stands between the two groups of manifestly accreted sayas XXI-XXIV and XXVI-XLI.

I must confess that, at the present stage of the investigation, I hesitate to pronounce on the subject. Several considerations might induce us to regard XXV as secondary, whilst a few others seem to imply that we must not preclude the possibility that at least part of it has always belonged to the nucleus. Let us consider the facts.

If XXV originally followed on XX it is rather difficult to explain why XXI-XXIV were inserted before it and not appended to it. It is true that part of the subject treated in XXI seqq. was actually inserted in XI 1-8, which are an interpolation since the preceding udd. X 7-34 obviously introduce XI 9¹, cf. § 22, IX 3-30 and XI 1-8. It is also true that the notion 'simultaneity of rebirth' connects XXI seqq. with XX 10. Yet the first fact, clearly, is the result of an attempt to make the

secondary *pannatti* on rebirths in the vegetal world better integrated in the body of the V1y , while on the other hand XX 10 itself, with its numerous calculations, may have been added to XX exactly for the purpose of introducing the appendix XXI seqq. Probably even XX 9 originally did not belong to the V1y (see below, note 24) and as a matter of fact no connection whatever can be traced between udd 8 and 9 or 10, nor between 9 and 10. Considering these facts one cannot help feeling that the solemn proclamations on the Lore and the Tīrthankaras in XX 8 would appropriately serve the purpose of concluding a work like the V1y.

As to the contents of the different udd of XXV we can make the following observations:

- a) 8-12 clearly introduce XXXI seqq ,
- b) 6 and 7¹ present all the characteristic features of a secondary *pannatti* while 7² is a collection of quotations from Thāna and Uvaṇ loosely connected with 7¹ by the common term *padisevanā* 'transgression',
- c) we find other more or less systematical expositions in 3¹⁻⁷ and 4¹⁻³⁻⁷ dealing with two topics (*sedhi* and *jumma*) that will play a leading role in XXXI seqq , moreover, 4⁸⁻⁹ is a repetition of V 7³⁻⁵. Consequently all these udd might be accretions.

There are, however, as I stated above, also a few facts that will have to be explained if one prefers to regard the whole of XXV as a secondary *saya* added to XXI-XXIV as a transition to XXVI seqq.

Udd 1, 2 and 5, for one thing, contrast with the more homogeneously constructed udd just mentioned. They have the composite build of most of the nucleus udd. Moreover, even if one considers the absence in XXV of the particular dialogues, *annautthiya*-texts, conversion stories etc. that are typical for the nucleus *sayas* (see §§ 17-20 below), and advances this as an argument against the originality of that *saya*, one must also take into account that—in contradistinction to the obvious accretions XXI-XXIV and XXVI seqq—it does contain certain 'important' references. In §§ 10 and 11 we shall find that certain references in XXV (viz 3¹⁰, 4²⁻⁴, 5¹⁻³) are indispensable parts of a well-

planned incorporation into the body of the *Viy* of practically the entire text of *Pannav* and *Jīv*. Of course there is one way of interpreting this fact without giving up the theory of XXV being an accretion: the said references may have been interpolated subsequently to the addition of XXV.

Another fact may be mentioned here. As will be explained below in § 21 (end) and § 22 (XXV) the numerical series used as an ordering basis in XVIII-XX very probably goes on in XXV.

Future investigation, as I said, will have to solve these problems. At present, considering the arguments in favour of and those against the originality of XXV, I would tentatively say that the latter seem to be slightly more convincing.

§ 8 Characteristics of the Nucleus. I shall now pass to the so-called nucleus of the work viz I-XX to which, as was pointed out in the preceding paragraph, XXV must be added provisionally.

In the accretions, so we found, vast yet well-delimited doctrinal domains are systematically explored in the course of wholly uniform dialogues, *Mv* answering Goy's questions at *Rāy*; they are catechisms as it were of which the would-be dialogue only serves didactic purposes.

The sayas of the nucleus, then, present from the very outset a totally different picture. Here we do not only visit many other towns, meeting there a great number of other interlocutors, but in complete contrast with what happens in the secondary *pan-nattis*, totally different subject-matters here succeed each other at every moment, without ever being linked up in a real train of thought, the selfsame topics over and again cropping up at short or long intervals. This is true even in most of the sections—by far the greatest in number also in the nucleus sayas—where, as is the case in the accretions, Goy questions *Mv* at *Rāy*. To quote one example out of a hundred, in X 3 Goy starts questioning his master on the relative magic powers of gods and goddesses (a question that he will again, in a slightly different wording, raise in XIV 3³), then jumps to the wind *kavvada* that is heard between the heart and the liver of a galloping horse and, in

conclusion, asks what kind of utterance people make by saying 'We shall lie down' This very loose concatenation of topics sets in at the very beginning of the *Viy* without a plan or, in fact, an introduction Unlike *Angas* 1-4 and 6 seqq *Anga* 5, as a matter of fact, plunges the reader in medias res¹¹ with *Goy* questioning the Master on the famous tenet of the identity of the action that is being performed and the performed action (I 1¹) This tenet has nothing to do with the theories of attraction of matter etc immediately following its enunciation (I 1²) but, on the other hand, will again turn up for discussion under totally different circumstances in I 6¹, 7³, 8^{2b}, 10¹, VIII 6³, 7¹, IX 33^{2d} and XVI 5^{b c} Probably the antique character and the importance of this tenet are the reasons why it was chosen as an appropriate exordium of the whole work

Of course this utter incoherence from the subject-matter point of view will be one of the main problems to be dealt with in trying to elucidate the composition of the nucleus of the *Viy* Before we can tackle it, though, we shall first have to consider the more urgent question posed by the equally great diversity of what one might call the various styles or patterns in which the teachings are set forth dialogues and detached statements of the common question-and-answer type (*Mlv* and *Goy* being the interlocutors or not), conversion stories and episodes of various kinds, refutations of heterodox views and, finally, references to and quotations from other works, among the latter also a few non-dialogue texts In the following paragraphs we will examine these different patterns one by one We shall, however, soon find that no strict dividing lines can be drawn between them because they overlap in many ways what seems to be a common dialogue for instance may prove to refer to a non-dialogue text in some other work, one conversion story contains a refutation of dissident views etc

§ 9 R e f e r e n c e s Let us then start with the group of texts that, from the very outset, strikes us as the most heterogeneous of all, viz the references

¹¹ If we drop the obviously younger *namaskāras* and the solemn clothing of *Goy*'s first question

We do not here consider as such the *jāvas* that are mere abbreviations of well-known descriptions (*vannao*), enumerations, stereotyped phrases and the like ¹², these are a very common phenomenon in most works of the Jaina Canon and pose a purely practical problem. By 'references' we here understand only the places in the *Vīy* explicitly (i.e. by means of *jahā*) or implicitly referring to the discussion of certain topics in other canonical texts. The first references of this type appear in I 1² where we read '*nerariyā nam bhante kevaī-kālassa ānamanti vā pānamanti vā ūsasanti vā nīsasanti vā*' *jahā* Ūsāsa-pae '*nerariyā nam bhante āhār'atthī*' *jahā* Pannavanāe padhamae Āhār'uddesae tahā bhāṇiyavvam. This means that the questions about the breathing and the attraction of matter with H must be answered as in Pannav 7 and 28, 1 resp. Consequently the references in fact amount to the incorporation of the said sections of Pannav into the *Vīy*.

It is not necessary here to give the complete list of the places in the *Vīy* where references of this type are found, it can easily be gathered from the Conspectus in § 22 where such references have been indicated with the letter *R*. Here they will be considered from the point of view of the canonical texts referred to, viz Pannav, Jīv, Jambudd, Samav, Uvav, Anuog and Nandī. The first question they pose indeed is which parts of these texts do the references incorporate into the *Vīy*?

§ 10 P a n n a v a n ā, the fourth Uvanga, which is a great systematic *paññatti* treating the Jaina doctrine in thirty-six *payas* ¹³, is the text most frequently referred to. The following synopsis will show that practically the whole Pannav has been incorporated into the *Vīy*.

¹² Among abbreviations of the common *jāva*-type in fact we may also reckon the four references to Rāyap, viz III 6³ (*varṇaka* of the body-guards), VII 8² (the well-known simile of the lamp in the dark room), VIII 2³ (the ramification of *nāna*, Rāy itself here refers to Nandī) and X 6 (*varṇaka* of Sūriyābha's residence).

¹³ Cf. *Lehre* par. 48,4.

Synopsis of the references to Pannav

A Completely incorporated *payas*

- 4 (Thū) twice, viz in I 1² 7 and XI 11²
- 5 (Visesa) in XXV 5¹, see also XXV 2¹
- 6 (Vakkanti) in I 10³, see also XI 1^{1a}
- 7 (Īsāsa) in I 1² 7
- 9 (Jonī) in X 2²
- 10 (Carama) in VIII 3³
- 11 (Bhāsā) in II 6
- 12 (Sarīra) in XXV 4¹
- 13 (Parināma) in XIV 4¹
- 14 (Kāsāva) in XVIII 4²
- 15 (Indīya) udd 1 in II 4, udd 2 in XX 4
- 20 (Antakīriyā) in I 2⁵, I 2⁶ 7 are identical with the end of Pannav 20
- 21 (Ogāhanāsamthāna) in X 1²
- 22 (Kīriyā) in VIII 4
- 23 (Kammapagadī) udd 1 in I 4¹, udd 2 in XIII 8
- 24 (Kammabandha) in XVI 3¹, see also VI 9¹
- 25 (Kammaveya) in XVI 3¹
- 26 (Veyabandha) in XVI 3¹
- 27 (Veyaveya) in XVI 3¹
- 28 (Āhāra) in VI 2, see also I 1² 7, II 1² and XIII 5
- 29 (Uvaoga) in XVI 7
- 30 (Pāsanayā) in XVI 7
- 32 (Samjaya) in VII 2¹
- 33 (Ohī) in XVI 10
- 34 (Pariyāranā) in XIII 3
- 35 (Veyanā) in X 2³, see also XIX 5²
- 36 (Samugghāya) in II 2 and XIII 10

B Partly incorporated *payas*

1 (Pannavanā) is almost completely incorporated in VIII 1¹ (description of the corporeal inanimate world and the souls within samsāra, Pannav 9b-17a and 23a-69b), partly also in VIII 3¹ and XXI-XXIII (the plants), moreover, X 1¹ is related with Pannav 8a (the incorporeal inanimate world), I 1⁸ with

Pannav 18a, XXV 4⁵ and 6⁽⁸⁻⁹⁾ with Pannav 18b-23a (the souls beyond samsāra)

2 (Thāna) is partly incorporated in XXXIV 1 1³ (the abodes of A¹), however, many details regarding the abodes of the other beings are to be found scattered all over the text, see Index II s v *āvāsa* and *vimāna*

3 (Bahuvattavvaya) only four of the twenty-seven *dāras* of this text could not be traced in the Viy as appears from the following synopsis

- ¹ (disi, 114a-116a) is missing
- ² (gai, 119b)
- ³ (indīya, 120b-121a)
- ⁴ (kāya, 122b-132a) } referred to in XXV 3¹⁰
- ⁵ (joya, 134a-b) implicitly referred to in VI 3⁶ under 38-41
- ⁶ (veya, 134b) ibid under 1-4
- ⁷ (kasāya, 135a) is missing
- ⁸ (lesā, 135a-b) implicitly referred to in XXV 1¹
- ⁹ (sammatta, 136b) in VI 3⁶ under 9-11
- ¹⁰ (nāna, 137b) referred to in VIII 2⁶, see also VI 3⁶ under 30-37
- ¹¹ (damsana, 137b) in VI 3⁶ under 18-21
- ¹² (samjaya, 137b-138a) ibid under 5-8
- ¹³ (uvaoga, 138a) ibid under 42-43
- ¹⁴ (āhāra, 138a) ibid under 44-45
- ¹⁵ (bhāsā, 138b) ibid under 25-26
- ¹⁶ (paritta, 138b-139a) ibid under 27-29
- ¹⁷ (pajjatta, 139a) ibid under 22-24
- ¹⁸ (suhuma, 139a) ibid under 46-48
- ¹⁹ (sanni, 139a) ibid under 12-14
- ²⁰ (bhava-siddhīya, 139a) ibid under 15-17
- ²¹ (atthikāya, 140a-b) referred to in XXV 4²
- ²² (carima, 143a) in VI 3⁶ under 49-50
- ²³ (jīva, 143b) referred to in XXV 3¹⁰
- ²⁴ (khetta, 144a-155b and 158a) is missing
- ²⁵ (bandha, 155b) referred to in XXV 3¹⁰
- ²⁶ (poggala, 160a-b) = XXV 4^{6b}
- ²⁷ (mahadandaya, 161b-163a) is missing

17 (Lessā) four of the six udd are completely incorporated,

viz udd 2 in I 2³, udd 3 in IV 9, udd 4 in IV 10 and XIX 1, udd 6 in XIX 2, udd 1 is nearly identical with I 2², of udd 5 no trace was found

18 (Kāyatthū) is referred to in VIII 2⁶, related matters are found in V 8² and in all references to Pannav 4

C *Payas* not referred to in the *Viy*

8 (Sannā) related matters are discussed in VII 8¹ and in all the descriptions of beings taking *sannā* (see Index II s v *sannā* ²) into account

16 (Paoga) XXV 1^{1a} = Pannav 317b with *joga* instead of *paoga*, Pannav 319b-323b could not be traced

19 (Sammatta) and 31 (Sannī) actually the contents of these two very short *payas* is couched in several texts of the *Viy*, see e g I 2², XIX 3^a and XX 1

§ 11 Another canonical treatise frequently referred to is *Jīva bhigama*, the third *Uvanga*, a classification of all animate and inanimate beings. This text is subdivided into $2 \times 9 = 18$ *padivattis*¹⁴, the most important of which is the third which comprises more than seven tenths of the text. It describes the living beings as of four kinds viz HAMG, devoting three udd to the H (Neraiya-udd), two to the A (Tirikkhajoniya-udd), one to M (Manuss'udd) and a curiously amalgamated text ending in two Vemāniyadeva-udd to the G, in the middle of the discussion of the astral gods an originally independent text, the *Dīvasāgarapannatti*¹⁵, has been interpolated

Nearly the whole third *padivatti* has been incorporated into the *Viy* by way of references: the three Neraiya-udd in XII 3, II 3 (see also XIII 4^{1 2}) and XIV 3⁴ resp, the two Tirikkhajoniya-udd in VII 5 and 4 resp, the greater part of the Manuss'udd in IX 3-30 and X 7-34, the Deva-text, with the interpolation *Dīv*, in II 7 (see also III 10). Only the beginning of the first Tirikkhajoniya-udd and the beginning and the end of the Manuss'udd are missing, however, the former text is only a

¹⁴ Cf *Lehre* par 47,3

¹⁵ Commenting upon *Viy* IV 1-8 Abhay refers to the *Dīvasāgarapannattisamgahanī* for which see *Lehre* *ibid*

general survey of the animal world of which Vīy VIII 1¹, as we saw, gives a more complete description by referring to Pannav 1, while the latter refers to the same *pada* in Pannav (viz 50a and 55a) Probably, one might say, Vīy II 7 and III 10 only refer to those parts of the Deva-text that discuss the regions and the assemblies of the gods Yet the Vīy also refers to several other parts of this text see II 9 (on Samayakhetta), III 3² (on ebb and flow), V 2³ and VI 8³ (on the oceans), VI 5³ (on the Logantiya gods), VIII 8⁵ and IX 2 (on astral gods), X 5^b (on astral goddesses), XIX 6 (on the continents and oceans), see also III 2²

Apart from the third *padivatti* there are only two places in Jīv that have been referred to in the Vīy, viz part of the second *padivatti* in XII 9² and the last section of the fifth *padivatti* (where the *moyas* are treated) in XXV 5³

What about the *padivattis* of Jīv that have not been referred to in the Vīy? Without entering into detail I may say that the interested reader of these texts will soon find out that they hardly bring anything but endless repetitions of subjects treated already elsewhere, esp in Pannav 1, and reclassifications of these subject-matters from special points of view

§ 12 I come to the Jambuddīvapannatti, the sixth Uvanga, which is a description of the central continent, Jambuddīva, subdivided into seven *vakkhāras* ¹⁶ The Vīy only thrice refers to Jambudd One of these references, however, viz IX 1, incorporates the whole of *vakkhāras* I-VI The two other places, VI 7³ and VII 6⁴, refer to two related fragments of *vakkhāra* II *Vakkhāra* VII, although it was not explicitly incorporated, contains several texts that appear also in the Vīy

a) It starts with a question on the moons and other celestial bodies illuminating Jambuddīva This is one of the texts that were repeated in Dīv and further developed there into a discussion of the celestial bodies above all the continents and oceans ¹⁷ Vīy IX 2, i.e. the text that follows on IX 1 into

¹⁶ Cf *Lehre* par 48,6

¹⁷ Cf KIRFEL, *Zeitschrift für Indologie und Iranistik* 3 (Leipzig 1924), p 50 seqq

which Jambudd I-VI have been incorporated, refers to this developed text

b) *Viy* VIII 8⁵ (serving, in the *Viy*, as an introduction to IX 1-2 just mentioned¹) is identical with Jambudd 458b-463b. At the end the *Viy* text refers to *Jiv* 345b where, indeed, once more a fragment of Jambudd has been repeated

c) *Viy* V 1¹⁻³ and 10¹⁻³ = Jambudd 480a or, rather, Jambudd here refers to *Viy* V, adding that here, in fact, we have a 'summary' (*ṛatthu-samāsa*) of the whole *Sūra*- and *Candapan-*
nattis as far as Jambuddīva is concerned. *Viy* V 1⁴ and 10⁴ develop the same topic with regard to the other continents and oceans of *Samayakhetta*

d) The paragraph on the wives of the astral gods, *Viy* X 5^b (referred to and further developed in XII 6³) is identical with Jambudd 532b-533a but again refers to *Jiv* 383a where this Jambudd-text has been repeated

§ 13 Only seven references are left now. They are V 5³ (ref. to *Samav*), XI 9² and XIV 8³ (ref. to *Uvav*), VIII 2³⁻⁶ and XXV 3⁹ (ref. to *Nandi*), V 4⁶ and XVII 1⁴ (ref. to *Anuog*). Unlike the references discussed in the preceding paragraphs they all are comparatively short interpolations with a more or less fortuitous and isolated character. It may be noted that only the two *Uvav*-texts are dialogues between *Mv* and *Goy*, except V 4⁶, though, all have been adapted as such in the *Viy*

§ 14 Consequently, in answer to the question raised in § 9 we may say that, in substance, the 'references' amount to the incorporation of practically the integral text of the three great secondary *pannattis*—*Pannav*, *Jiv* (with the interpolation *Dīv*) and Jambudd (with the so-called 'summaries' of *Sūra*- and *Candapannatti*)—into the body of the *Viy*, i.e. the *pannatti* par excellence. Our second question then must be how did this incorporation come about, scil. which were the main principles underlying the distribution of these references all over the *Viy*? At this moment, however, we can consider only the aspects of the question that specifically regard the references. Generally speaking, indeed, references have been used in the composition

of the *Vij* much in the same way as non-reference texts, which means that the various ordering methods and principles presiding the concatenation of the latter also affected the insertion of the references. The question therefore will have to be reconsidered in § 21

As a rule the references appear to be very loose additions¹⁸ prefixed or appended to a text so as to introduce or develop a topic treated in it.¹⁹ This random character explains why most of them either constitute a separate udd (called ref-udd below, 40 %) or introduce resp. conclude an udd (40 %).²⁰ Ref-udd, it would seem, played an important role in the ultimate constitution and subdivision of the different sayas. Thus for instance the discussion of the intermediate continents (*Jiv* 295a-326b) has been split in two halves: the first half, which treats the southern continents²¹ (to which two introducing ref-udd were prefixed) has been put before the non-reference uddesas of IX while the second half, which treats the northern ones, has been appended to the non-reference uddesas of X. In this way IX and X have got thirty-four udd each, thus satisfying the well-known Jaina predilection for parallel structures, and have at the same time been linked up in a kind of frame.²²

¹⁸ Certain texts, as we saw, even have been referred to more than once, e.g. *Pannav* 4 and 28.

¹⁹ This introducing or expatiating character sometimes is very indistinct, thus for instance in II 3, VI 9¹, X 1², XVI 10. 'Introductions' sometimes announce a theme long before it actually crops up: thus e.g. II 9 anticipates the theme *samayakhetta* which will come up for discussion in V 1, that is after III-IV the leading theme of which (Gods) was introduced by II 7-8. Once or twice a reference serves only as a transition from one topic to another: I 10³ for instance, the last sūtra of I, is loosely connected with I 10² by the word *samaya* but in fact has nothing to do with the preceding and following sūtras. However, as it refers to *Pinnav* 6 upon which follows *Pannav* 7 = 'Ūsāsa' it in a sense modulates to the first catchword of II 1, 'Ūsāsa'.

²⁰ This does not mean that the remaining 20%, viz. the references inserted within the body of an udd, are less loosely connected with the surrounding context. Such interpolations also are mere introductions (e.g. VIII 2³) or digressions (V 4⁴).

²¹ The south always prevails on the north and therefore precedes it, cf. III 1¹. Thus the text also successively treats the *inda-sabhās* of the southern Asuras (Camara, II 8), the southern lowest heaven (Sakka, X 6), the northern Asuras (Bali, XVI 9) and the northern lowest heaven (Isāna, XVII 5).

²² As a whole IX 3-30 and X 7-34 introduce XI 9¹, see § 22 under IX 3-30.

Parallelism and enframement will indeed prove to be very important ordering methods used in the composition of the *Vīy* (see § 21) If in IX and X that particular number of thirty-four udd obviously was arrived at by adding the necessary number of ref -udd one cannot doubt that the same procedure was used to give many sayas of the nucleus their typical decimal subdivision most of the sayas consisting of ten udd in fact have one (VI, VIII, XII, XX), two (III, IV, VII), three (XIX), four (XIII) or even six (II) ref -udd In this connection it may be noted that what is an udd in the text to which reference is made often but not always is counted as an udd in the *Vīy* IV 9 and 10 for instance are Pannav 17 udd 3 and 4 resp (whereas I 2³ is Pannav 17 udd 2) and were very loosely (see § 22) added to IV 1-8 where identically the same topic as was treated in III 7 in one udd takes eight uddesas This again proves that as a rule references were counted as ref -udd or not in a completely arbitrary way only to give a saya its wanted number of uddesas

§ 15 Non-dialogue Texts A second group of clearly heterogeneous texts is formed by the fifteen non-dialogue fragments V 6⁷ 7⁸, VII 8⁵, VIII 2² 6², X 2⁵, XIV 5², XVI 6^{1h} 1 and XXV 7^{2b} 1 Several of these are quotations²³ from the third Anga V 7⁸ = Thāna 306a, VII 8⁵ and VIII 2² are two consecutive texts²⁴ in Thāna 505a-b, XXV 7^{2d} and XVI 6^{1h} are two consecutive texts in Thāna 499a, XXV 7^{2b} c e are four consecutive texts in Thāna 484a, XXV 7^{2f} = Uvav 30 I could not trace the other non-dialogue texts but they are of the same purport and no doubt have a similar origin V 6⁷, VIII 6² and X 2⁵ are rules concerning the monk's behaviour as are the

²³ For slight differences between the *Vīy* and the Thāna or Uvav versions see the notes on these texts

²⁴ Part of the preceding text, VIII 2¹, is identical with a fragment in Thāna 263b According to WEBER (*Ind Stud* 16, p 301, n 2) LEUMANN thought that this text is (the residual of?) the *Āśīvisabhāvanā*, one of the unknown canonical texts mentioned in Jinaprabha's *Vihimaggapavā* and in Śānticandra's commentary on Uvanga 6, likewise in XVI 6¹ and XX 9 resp LEUMANN saw the lost *Mahāsūmmabhāvanā* and *Cāranabhāvanā* (or *Vijjācaranavimicchava*), see WEBER, *ibid* p 224 and *Ind Stud* 17, p 12 n 7 and p 14 n 7

fragments entered under XXV 7², XIV 5² seems to be related to VII 8⁵, XVI 6¹¹ (fourteen dreams) has been added to XVI 6^{1b} (ten dreams) ²⁴

It may be noted that in nearly all of these texts the number '10' plays a role, the exceptions being X 2⁵, XVI 6¹¹ and XXV 7^{2f}, V 7⁸ deals with five causes and five non-causes

In conclusion one may say that the non-dialogue texts are short glosses inserted—as the reader may check for himself in the Conspectus, § 22, where they have been indicated with the letters *ND*—for the purpose of introducing or commenting (scil expatiating upon) some topic or notion. As such they are similar in character to the occasional references discussed in § 13. One of the references there quoted, V 4⁸, actually is a non-dialogue text. Likewise, as a matter of fact, XXV 7^{2f} at one place refers to Uvav. Moreover, in a number of references, so it was stated in § 13, the original non-dialogue text has been adapted to the dialogue style of the *Viy*. The same happened (1) in the case of VII 8⁴ and XXV 7^{2a} which, but for their dialogue style, are identical with the Thāna-fragments preceding the ones quoted by VII 8⁵ and XXV 7^{2b} resp, (2) in the case of VIII 8¹ and ² which are Thāna 170 a and Thāna 317b = Vav 10, 2 resp dialogized.

§ 16 The Nucleus as a Primary *Pannatti*
On the whole the texts and fragments embodied in the *Viy* by way of references and quotations derive from the systematic enunciation of the doctrine. If they are eliminated from the nucleus sayas, what is left proves to be a rather bewildering amalgam of detached teachings. The diversity of the topics discussed and in many cases that of the persons and the circumstances attending these discussions all but defy methodical description. That is because here we have a record, as a matter of fact the only really important canonical record, of what Mv's teaching actually was like, not of what later systematization has made of it. Of course tradition has, in many ways, formalized this record by stereotyping the description of Mv's peregrination, of the towns and sanctuaries he visited, of the people he met and of his method of teaching. The important point, how-

ever, is that here Mv is actually said to have stayed at places, to have met persons, to have pronounced views in certain questions, to have approved or disapproved of other people's opinions, to have commented upon persons, things and events of his time, that, in fine, Mv here appears more as an active personality set against the background of its environmental conditions and circumstances. In other words the nucleus sayas of the Viy are, or rather contain, the only genuine dialogue text (*pannatti*) to be found in the canon, the example²⁵ imitated by would-be dialogue texts (secondary *pannattis*) such as Pannav etc and the accretions of the Viy itself discussed in § 4 seqq.

Probably here too the original picture has been very much dimmed by the secular deterioration of tradition. That, for one thing, would explain why also in the vast majority of the nucleus texts Mv invariably answers Goy's questions in the Gunasīlaya sanctuary near Rāyagīha: evidently the names Goy and Rāy entered wherever tradition had lost precise details about the circumstances of the Master's teachings.

Besides Goy, though, we meet quite a number of other people approaching, with their doubts and difficulties, Mv and other teachers: other disciples of the Lord, Elders, monks, nuns and laymen, followers of Pārsva's creed, Ājīvikas and other dissidents, brahmins, noblemen, merchants and gods, many of whom are mentioned by name and even introduced to us as more or less real individuals by an episodic presentation of the circumstances surrounding their meeting with the teacher.

§ 17 Some Characteristic Dialogues. I may conveniently pursue my investigation by dwelling upon certain dialogues which depart from the usual pattern, scilicet interlocutors other than Mv or Goy on the scene.

Thus the disciples Roha (I 6⁴), Mandiyaputta (III 3¹), Māgandiyaputta (XVIII 3) and several unnamed Elders (X 5) approach Mv at Rāy propounding him various problems. In the case of Māgandiyaputta we hear of the astonishment and the disbelief of the other monks when he imparts them Mv's

²⁵ Cf. SCHUBRING, *Worte Mv* p. 10, *Lehre* par. 42.

words, Mv himself has to confirm the truth of his statements. The same thing also happened in the Nandana sanctuary near Moyā²⁶ (III 1¹). There Aggibhūi, the second Goyama, one day questions the Lord on Camara's *iddhi*, afterwards he informs his condisciple Vāubhūi, the third Goyama, of Mv's views of that matter. Vāubhūi, however, does not believe him until he has asked and received Mv's explicit corroboration. The discussion then goes on in a rather formalized way, Aggibhūi and Vāubhūi dialogizing with Mv on the southern resp. northern gods.

It will be noticed that at the end of such dialogues, in the case of III 1¹ even at the end of each separate question, the disciple takes his leave with the words '*s' evam bhante, s' evam bhante*!' thus expressing his belief in the Master's words. The same phrase is also heard whenever the scene changes (e.g. at the end of II 1⁵ and XVI 3¹) and as a rule it also concludes the common *uddesa*. In the latter case it probably implies that Mv and Goy treated the different questions recorded in the *udd* during one session. Of course this can only be regarded as an attempt to give such *mixta composita* the appearance of continuous dialogues.

In this connection it may be noted again that whenever we speak of 'discussions', 'dialogues' etc. these terms do not mean that the texts actually record real conversations. In fact the extreme formalization of the questions and answers hardly once allows of a rudimentary form of conversation, viz. in V 8¹ where Mv's disciple Nīyanthīputta questions his condisciple Nārāyaputta, then shows that Nārāyaputta's theories are untenable, corrects them and answers further questions arising from this discussion. This is the only dialogue in which Mv plays no role whatever.

Questions indeed occasionally are posed to persons other than Mv but in such cases Mv will afterwards confirm the answers. Thus in II 5⁵, the scene being the Pupphavaiya shrine near Tungīyā²⁷, certain Elders of Pārśva's creed, of whom four are

²⁶ Moyā not identified.

²⁷ Tungīyā probably mod. Tungī situated two miles from Bihār (JAUN, *Life* p. 344 seq.), see Toongee, *Indian Atlas* (ed. 1901) 163 S.E. 25°10'—85°35'.

mentioned by name, instruct a group of Jaina laymen. The rumour of this event reaches Rāy where people ask Goy's opinion on these teachings. Goy transmits the question to Mv who approves of the tenets held by the *Pāsāvaccijjā therā bhagavanto*. Likewise in XI 12¹ (where reference is made to the *Tungiy'uddesa* just mentioned) Mv assures certain sceptical laymen that their fellow Isibhaddaputta has excellently answered the question regarding divine rebirths they had asked him at Āla(m)bhīyā²⁸. He even prophesies that Isibhaddaputta will enter a divine existence and will soon attain salvation.

Once in a while the Master will supplement some answer given by one of his disciples. Thus in X 4, in a discussion passing in the Dūpalāsaya sanctuary near Vāṇiyaggāma²⁹, Goy cannot completely gratify his condisciple Sāmahatthi's desire of knowledge and has to be supported by Mahāvīra. The Lord will praise Goy for his quickness at repartee (XVIII 8²) as well as the layman Madduya for not letting the dissidents entice him to pronounce upon things he does not well understand (XVIII 7⁴). Eventually he will also defend Sankha's way of acting against the accusations of his fellow-laymen (XII 1).

It must be regretted that apart from these rare words of praise from the Master's lips the Vīy hardly records two or three events showing, perhaps, something like a personal feeling on Mv's side. A rather curious short text we have in V 4³. Mv forbids the Elders to blame his very young disciple Aimutta who is playing with his alms-bowl in a brook. Aimutta will indeed achieve salvation in his present life. Interpreting this, however, one probably should bear in mind that Aimutta, according to Antag 6, had been a prince before he became a monk.³⁰ Other places where Mv does not actually teach but

²⁸ Ālabhīyā or Ālambhīyā probably is Pālī Ālavī identified by CUNNINGHAM with Newāl 'nineteen miles south-east of Kanauj on the eastern side of the Ganges' (HOERNLE, *Uvās* App pp 51-53), see Newāl OMI 63 B/1/8 (*TI* p 231).

²⁹ Vāṇiyaggāma mod Bania (deest *GIP*) near Basārḥ in Muzaffarpur district (cf DEY, *Geographical Dict* p 107 s v Kuṇḍagāma), Basārḥ QIM 72 G/1/4 (*TI*, p 208) is the old Vesālī.

³⁰ Cf SCHUBRING, *Worte Mv* p 19 'wir gehen vielleicht nicht ganz fehl in dem Gedanken, dass dieser Umstand Mahāvīra beeinflusst hat. Denn beim

only pronounces on people are IX 33¹ where he confirms that Devānandā is his real mother³¹ and XIV 7¹ where he says that Goy has been his friend and disciple during an uninterrupted series of existences and will after his present life be his equal, viz as a liberated being Unique in its kind is also VII 9² 3 The chief interest of these texts, I think, is that we learn from them that in the rivalry between Kūṇiya of Magadha (Mv's grand-nephew) and Cedaga of Vesālī (Mv's uncle) the Lord clearly sympathized with the latter³²

§ 18 Refutation of the Dissidents Two fragments mentioned a little while ago, XVIII 7⁴ and 8², lead us to that interesting group of texts the common theme of which is the refutation of dissidents (*annautthya*³³, *parautthya*) In the Conspectus § 22 these texts have been indicated with the letter A

Unfortunately the scene of the disputes invariably is Rāy. and only two texts, VII 10¹ and XVIII 7⁴, mention the names of the opponents In both places a group of dissidents (eleven names), failing to understand certain inferences of Mv.'s views regarding the fundamental entities (*attlukāya*)—the same inferences since XVIII 7⁴ refers to VII 10¹—, question Goy resp the layman Madduya on that topic Goy only tells them to find for themselves the truth of the Jaina doctrine while Madduya shows them, with a few similes, that things not seen by imperfect people may be true all the same In VII 10¹ Mv afterwards enlightens the group on the real tenor of his teachings and Kālodāi, the leader of the group, is converted This implies that the event reported in VII 10¹ must have taken place after the one told in XVIII 7¹ Kālodāi and his friends probably were Ājīviyas, cf VIII 5³ comm

Adel fand er stets seine Stütze, und den Gläubigen in den alten Geschlechtern sagte er Erlösung oder Götterdasein voraus (XX 8)'

³¹ On this text and its connection with V 4² see SCHUBRING, *ibid* p 20, also cf § 19 below

³² On these texts, esp on the light they derive from the Nirayūvalhyāo (Uvanga 8), see the AUTHOR's Nir, p 87 seqq

³³ *annautthya* = *anyayūthika*, Abhay or rather *anyattitthika*, Pischel 58

In all the other texts the *annautthiyas* are anonymous and their views are generally treated in the following stereotyped way. Goy informs Mv that the dissidents proclaim such-and-such a view and asks the Master's opinion on it, Mv answers that such-and-such a view is heretical and that he proclaims such-and-such other view in this concern³⁴ This treatment, with unimportant variants, is found in I 9⁴ 10^{1 2}, II 5^{1 7}, V 3¹ 5² 6⁵, VI 10^{1 3}, VIII 10¹, XVII 2^{2 3} and XVIII 7¹ As a rule Mv only states his view of the matter without giving any arguments in its favour These entries consequently only either record on which points the Jaina creed holds an opinion that is different from scil, in most cases, is the exact opposite of the dissident one, or confirm a Jaina tenet rejected by the dissidents (I 10^{1a}, VIII 7¹) or show that certain dissident views are only half truths (VI 10¹, VIII 10¹, XVII 2²)

A nucleus of argumentation is found only in two places where the dissidents accuse the Jainas, viz the Elders in VIII 7¹ and Goy in XVIII 8², of undisciplinedness, harmfulness and foolishness The text again is very stereotypic i.e. in agreement with the general *pannatti*-style and its interminable repetitions³⁵ Moreover, the charge against Goy is only a variant of the second charge against the *theras*

The chief interest of these refutations is in the fact that they inform us on some of the most disputed Jaina tenets The main topics of discussion seem to have been the Jaina doctrine of the impossible simultaneity of certain actions³⁶ and conditions (I 9⁴ 10², II 5¹, V 3¹, probably also XVII 2⁴), the so-called irrevocable factum tenet (I 10¹, VIII 7¹), the theory of the five fundamental entities (VII 10¹, XVIII 7¹) and esp. of matter (I 10¹) and soul

³⁴ 'annautthiyā ṇam bhante <etam āikkhanti evam bhāsanti evam paṇnaventi evaṃ pariventi> <the dissidents' opinion>, se kham eyaṃ bhante evaṃ?'— 'Goyamā ṇam nam te annautthiyā <evam āikkhanti etc> < >, je te evam āhaṃsu micchā (or miccham) te evam āhaṃsu ahaṃ puna Goyamā evam <āikkhāmi etc> Mv's opinion

³⁵ In VIII 7¹ the Elders conclude the discussion with the enunciation of a 'contradictory utterance' (*paṇāya*, see *Lehre* par 38)

³⁶ A similar *annautthiya*-text on the impossibility of performing an orthodox and an heretical act (*sammatta-kiriyā* and *micchatta-k*) simultaneously is found in Jiv 142 b

(XVII 2³), the nature of perception (V 5²) and esp of suffering (I 10¹, VI 10^{1 3})³⁷ and, finally, the Jaina idea of *īryāvahyā* (I 10², VIII 7¹, XVIII 8²) All of these topics, it may be stated, are major subject-matters turning up over and again throughout the whole *Viv* Surely there is evidence of still other clashes of opinion occasionally also things natural (II 5⁷) and supernatural (V 6⁵), the relative merit of moral conduct and knowledge (VIII 10¹) and the nature of the Kevalin (XVIII 7¹) are topics of discussion

§ 19 CONVERSION STORIES The *annautthiya*-texts are in more than one way related to what one might call the conversion stories³⁸ As a matter of fact the two groups of texts overlap in VII 10

The episodes in question (indicated with the letter *E* in the Conspectus, § 22) in the first place appear to record a well-defined set of exemplary conversions, scil conversions of such persons as are representative of the different classes of people addressed by Mahāvīra Among them there is a brahman (Khandaga, II 1⁶), a monk of Pārśva's creed (Gangeya, IX 32), a dissident (Kālodāi, VII 10), a king (Śiva, XI 9¹), a noble lord (Jamālī, IX 33²), a noble lady (Jayantī, XII 2) and a merchant (Sudamsana, XI 11) A few more details will show that the seven of these are really well-chosen cases

Khandaga, to begin with, clearly illustrates the superiority of Jaina above brahmanical wisdom he had not been able to answer the questions proposed to him at Sāvattī³⁹ by Mv's disciple Pingalaga That is probably why his conversion at Kayangalā⁴⁰ was thought of as such a memorable feat that the record thereof abounds in details on his profession, his further spiritual and ascetical career and esp his death-fasting

³⁷ *Viv* I 10¹¹ cf also Thāna 135b

³⁸ The most important conversion story is, of course, the *Teyamsagga* (XV, see § 3 above) which was inserted in the *Viv* exactly because of its affinity with the other episodes recorded in this work

³⁹ Sāvattī (Śrāvastī) mod Sahet-Mahet on the river Rāptī (DEI, *Geographical Dict*, p 189), see Set Mahet QIM 63 I/2/3 (TI, p 239)

⁴⁰ Kayangalā or Kajangalā mod Kankajol in the Santal Pargana, Bihār (JAIN, *Life* p 295), deest *GIP*.

Gangeya's questions at Vāṇiyaggāma²⁹ give Mv an opportunity not only to prove that he is perfectly conversant with Pārsva's conception of the universe, but also to contend that he has discovered the same truths independently. Among the different sects constituting the milieu of Mv's teaching the Elders and monks of Pārsva's creed (*Pāsāvaccijja therā resp anagāra*) in point of fact occupy a privileged position. They are not actual dissidents at one time, as we saw, Mv approves of the tenets their Elders taught his own lay followers (II 5⁵). Pārsva's conception of the shape and the eternity of the world probably was a much cherished dogma with his followers, for Mv also discusses it with a group of *Pāsāvaccijjā therā* in V 9⁴. These too are converted or rather, as is always the case with Pāsāvaccijjas, admitted to the Jaina order of monks by merely expressing the wish to change over from 'the fourfold dharma' to 'the dharma of the five vows and confession' (*cāujjāmāo dhammāo paṇca-mahavcariyam sappadikkamanam dhammam uva-sampajjittānam*)⁴¹.

Kālodāi, as we saw, was an *annautthiya*, probably an Ājīviya (see § 18). Siva of Hatthināpura⁴² at the same time represents Mv's royal audience and that vast community formed by all sorts of anchorites living, in his day, on the banks of the river Ganges, after his abdication the king enters the order of the *disāpokkhiyā tāvasā*, one of the numerous sub-species of *vāna-patthā tāvasā* the list of which has also been handed down in Uvav and Pupph. His conversion results from the fact that Goy proves his alleged extraordinary wisdom to be altogether incomplete.

Jamālī's story⁴³ is the account of the first heresy in the history of the Jaina Church. Descended from a noble race at Kuṇḍaggāma⁴⁴ Jamālī became a disciple of Mv, who was his uncle.

⁴¹ Cf also Sūv 2, 7, 40, Utt XXIII 87, et passim.

⁴² Hatthināpura (Hastinā) cf DEY, *Geographical Dict* p 74.

⁴³ Probably the Jamālī episode originally belonged to Antag 6 (cf Thāna 505a) and was inserted in the Vīy for the same reason as was the Gosāla episode, see also note ⁵².

⁴⁴ Kuṇḍaggāma (°grāma) or Kuṇḍapura, a northern suburb of Vesālī mod Basukund (deest GIP), cf DEY, *Geographical Dict* p 107. Jamālī and Mv were both born in the *kṣatriya* part of that town (*Khattiya-K*).

as well as his father-in-law. The text conceals this close relationship between the Master and the man who later on, like a mean *annautthiya* and a heretic⁴⁵, will disavow the irrevocable *factum tenet* Jamālī, like Gosāla Mankhaliputta in XV, will proclaim that he has attained Omniscience but, like Siva in XI 9¹, will be proved a liar by Goyama

Jayantī represents the fair sex. She is a sister of king Sayāniya of Kosambī⁴⁶ and consequently a sister-in-law of Mv's niece Migāvaī. Sudamsana, finally, represents the Jaina devotees

So these seven conversion stories as it were suffice to draw a fairly complete picture of Mv's activity as a preacher. Only a few details are added by the stories of one other monk of Pārśva's creed, Kalāsa Vesīyaputta (I 9⁵), who unlike Gangeya is converted by the Jaina Elders, and of three other brahmans Usabhadatta (and his wife Devānandā, IX 33¹), Poggala (XI 12²) and Somila (XVIII 10⁴). Of these three episodes the first is the simple account of a conversion. Unlike the stories discussed above it records no actual teaching on the part of Mv but only the statement that Devānandā is his real mother. That the Devānandā episode has been prefixed to the Jamālī episode obviously is just another attempt (besides the suppression of Jamālī's relationship) to dissociate Mv from his disloyal *ksatriya* disciple. Poggala represents the brahmanical ascetics (*parivṛtṭa-yaga*), his episode, however, is merely a parallel of the Siva story to which it refers. Somila, finally, represents those that do not enter the order but are converted to the Jaina laity.

In connection with the Poggala and the Somila episode I may be allowed to add a few words on parallel stories. Such parallels will be a typical procedure in Nāy 2, Uvās, Antag, Anutt, Viṇāg and Nir (Uvāgas 8-12). As a matter of fact a few episodes of the Viṇ, or parts of such, served as clichés imitated in these texts. Thus Antag and Anutt refer to Khandaga (BARNETT's translation pp. 55, 85, 100, 106, 110, 115, 118, 120

⁴⁵ In I 10¹ and VIII 7¹ the *annautthiyas* attack this tenet and so does an heretical god in XVI 5.

⁴⁶ Kosambī (Kauśāmbī) mod. Kosam village on the Jumna, thirty miles south-west of Allahābād (DRA, *Geographical Dict.* p. 96), see Kosam Khirṇī QIM 63 G/7/5 (T.J., p. 224).

seq) Jamālī is referred to in Anutt (ibid p 113) and so are Jamālī, Mahabbala (i.e. part of the Sudamsana story) and Devānandā in Kappav 1, 2, Pupph 4, 4, Pupphac 1, 3, Vanhid 1, 3 5 7 Sudamsana the merchant (also Antag p 88-91) and Somila the brahman (also Antag p 71-77) probably became type names⁴⁷ Part of the Somila story in Pupph (3, 2) refers (*jahā Pannattīe*) to Viy XVIII 10¹ in the Ambasālavana sanctuary near Benares the brahman Somila proposes Pārśva the same three questions⁴⁸ which his namesake in the Viy will propose Mv in the Dūpalāsaja sanctuary near Vāṇiyaggāma Moreover, this Somila, having become a lay follower of Pārśva, will enter the order of the *disāpokkhiyā tāṇasā* and perform the practices of that order (Pupph 3, 4) exactly as does king Siva in Viy XI 9

In XIII 6³, finally, king Udāyana (often and rightly spelt Uddāyana) of Sindhu-Sovīra⁴⁹ is converted after having attended Mv's sermon at Vībhaya (elsewhere Vīi°, Vīyabhaya)⁵⁰ He was the last crowned king ordained by Mv, cf Thāna 43ob and Āvaśyaka Cūrnī (ed Ratlam 1928) II, 36, cf also JACOBI, *Ausgewählte Erzählungen in Māhārāshtrī* (ed Leipzig 1886), text III (from the Uttarādhyayana-Tīkā), esp pp 28¹⁷⁻²⁴, 32³⁵-33²⁸ and 34¹¹⁻²⁰ However, as we do not hear anything about the topic of the preach, and as the conversion is related in the usual shorthand way by means of numerous references to other conversion stories, the real point of interest of this fragment, I

⁴⁷ Cf the AUTHOR, Nir Introduction p 86 seq

⁴⁸ The same questions also in Nāy 1,5 (cf LEUMANN, *Übersicht* p 10^a), cf C CHILAT, *Deux études de moyen-indien, I A propos de pālī phāsu-vihāra-, ardhmāgadhī phāsuva-esarijja-* (Journal Asiatique 1960, pp 41-55) and *Nouvelles remarques sur les adjectifs moyen-indiens phāsu, phāsuya* (ibid 1961, pp 497-502)

⁴⁹ Sindhu-Sovīra (°-Sauvīra) for different identifications cf DEY, *Geographical Dict* p 183 According to H RAYCHAUDHURI (*Political History of India*, 6th ed, Calcutta 1953, pp 507 and 619 seqq) Sindhu-Sauvīra is 'the Lower Indus Valley', Sindhu being the name of 'the inland portion lying to the west of the Indus' while 'Sauvīra includes the littoral' as well as 'the inland portion lying to the east of the Indus as far as Multān'

⁵⁰ Vīyabhaya (Vītabhaya) mod Bhera on the left bank of the river Jhelum in the district of Shāhpur in the Punjab (JAIN, *Life* p 356 and p 302 s v Kum-bhūrapakkheva), see Bhera QIM 43 D/15/4 (TI, p 209)

think, is not the king's conversion but rather its results for the throne of Sindhu-Sovira, viz the coronation not of the king's son Abhū, but of his nephew Kesi. The story may then, as was the case with VII 9²⁻³, be illustrative of the interest the Vīy takes in the political history of Mv's time and esp in facts relating to members of Mv's own family. Pabhāvaī, Uddāyana's wife and Abhū's mother, was a daughter of Cedaga of Vesālī and consequently, as was Mīgāvaī in XII 2, a niece of Mv's, moreover, after his humiliating postponement Abhū goes to Kūṇiya, Mv's grand-nephew.

The historicity of the whole story is, however, very questionable. According to the Buddhists (Divyāvadāna 37, on which see J. NOBEL, *Udrāyana, König von Roruka*, Wiesbaden 1955, p. XII seq.) king Udrāyana (cf. Uddāyana) of Roruka (not identified) wants to get in touch with Bimbisāra. The latter sends him an image of the Buddha. Now Udrāyana begs Bimbisāra to send him a monk and after his favourite wife's sudden death, deciding to join the order himself, *he makes a pilgrimage to Rājagṛha* where he is ordained by the Buddha. Although the king is later on murdered while visiting his native town (as he also is in the Jaina version) there is no mention of a nephew, Udrāyana's son Śikhandī being the regular successor to the throne.

This conversion story of Uddāyana of Sindhu-Sovira is referred to in Antag 7. Note that the Uddāyana BARNETT mentions in his remark to this text (Antag p. 96, n. 2) is another king, see Vīy XII 2.

§ 20. STORIES ABOUT GODS. In conclusion I may be allowed to draw the reader's attention to one other type of story. In III 1² 2, XVI 5 and XVIII 2 we read that a god (Isāna, Camara, Gangadatta and Sakka resp.) approaches Mv; after his departure Goy questions his master on the god's majesty (*iddhi*), its karmic cause i.e. the god's former existence (*purra-bhava*), and his future. This type of story has got an ample poetical adaptation in Rāy. As a rule, however, it was treated very stereotypically and has become a readily used cliché in

Nāy 1, 13, Nāy 2, Pupph and Pupphac⁵¹ In XVI 5 the story is a little more furnished Gangadatta does not approach Mv in order to honour him but to make him arbitrate a dispute he had with another god, Sakka, having overheard that dispute and being jealous of Gangadatta's *iddhi*, rather comically albeit successfully endeavours to forestall that god by approaching Mv with a question of his own Gods questioning Mv we also meet in V 4¹ and XVI 2²

Parts of these stories have also been referred to in other canonical works thus Anutt, in BARNETT's translation p 85, and Pupph 1, 4 refer to Gangadatta, and Pupph 1, 5 refers to Kattiya⁵² i.e. part of XVIII 2

§ 21 Ordering Principles and Methods
After this brief analysis of the different kinds of texts of which the nucleus of the Vīy is composed I now return to the main subject of this introduction, viz to the question how this miscellaneous construction came into being Now, in the first instance, the whole problem practically narrows down to this other question can we in this apparently incoherent mass of closely set small pieces recognize something like a mosaic or at least the traces of a planning and ordering hand?

As a matter of fact, so I already pointed out, the one agent that will as a rule determine and realize the coherence even of a compiled work, viz a logically continuous train of thought, is totally absent in the nucleus sayas of the Vīy⁵³ True, an association of ideas once in a while accounts for the sequence of two texts Thus the notion 'moisture' was associated with the notion 'water' in I 6⁵⁻⁶, 'lifeless' with 'death' in II 1⁴⁻⁵, two texts on the topic 'embryology' were inserted between two texts on the topic 'sexual intercourse' (II 5¹⁻⁴), an exposition of the different kinds of 'opponents', among others the opponents of the Jaina Elders, was made to follow on an episode relating an

⁵¹ Cf the AUTHOR, Nir Introduction p 79

⁵² In Nir, Introduction p 88 n 34 I suggested that the Kattiya story probably originally belonged to Anutt 4, see also note ⁴³

⁵³ The rare portions of the nucleus where such logical continuity is found (e.g. V 7¹⁻⁵, VIII 9) therefore are rather suspect

argument between the latter and a group of dissidents (VIII 7 8¹), the 'anvil' and the 'fire-place' led to the 'blacksmith' (XVI 1¹⁻³) etc Such cases, however, are relatively few

SCHUBRING⁵⁴ already discovered that in several canonical works, among which the *Vīy*, the concatenation of two texts often is due to some minute element of purely external resemblance Usually that element is a common word (scil notion) or expression Thus, for instance, totally different topics such as solar radiation, world limits and action were put together (I 6^{1 3}) because the notions 'contact' and 'continuity' (the words *puttha*, *aputtha* and *ānupuvvī*, *anānupuvvī*) play a role in the three of them Another interesting example is the verb *vūvayaṃ* which runs through XIV like a continuous thread see 3^{1 3}, 5¹, 9⁵ and cf *vūkkanta* in 1¹ Between two texts connected by the common topic *kevalin* a small text of completely different origin was inserted scil prefixed to the second text with which it had the phrase *atīyam anantam sāsayam bhuvī* in common (I 4^{3 5}) Instances of this kind abound throughout the work In this connection it should be stressed that these common words and phrases need not be indicative of common topics The connecting word, indeed, more often than not, is quite fortuitous cf *samaya* in I 10²⁻³, *cattāri panca* and *cauḥim* *pancaḥim* in V 6⁴⁻⁵, *rāṃdiya* in V 9³⁻⁴ etc Not seldom the consecutive texts use the common word in totally different meanings thus in VI 7¹ *java* is a plant while in VI 7² it is a measure, *lessā* 'light' (XIV 9⁴) is connected with *teya-lessā* 'well-being' (9⁵) and *teya-lessā* 'the fiery spiritual hue' (XV passim), the 'anvil' (*ahigaram*) in XVI 1¹ obviously is connected with the being 'taken as an object of actions' (*ahigaram*) in XVI 1⁴ etc Between *lahuyatta* 'lightness' and *lāghaviya* 'easy satisfaction' in I 9¹⁻² and ³ the common etymon is the only link

In a few cases even the assonance of certain words apparently was considered to be substantial enough to constitute the only connection between different texts Such resemblances of sound are found in *āsa* 'horse' and *āsaṃsāmo* 'we shall lie down' (X 3²⁻³), in *obhāsanti pabhāsanti* 'they radiate' and *bhāsā* 'speech'

⁵⁴ Cf *Worte Mv* p. 14.

(XIV 9^{1 3}), in *uddāi* 'perishes' (XVI 1¹), the elephant *Udāi* (XVII 1¹)⁵⁵ and the first karmic condition *udāya* (XVII 1⁴)⁵⁶

In my opinion all these no doubt deliberately laid sound connections, both common words or phrases and assonances, probably were intended to serve mnemonic purposes. Such devices could indeed help one to memorize the sequence of a number of disparate texts. Moreover, as SCHUBRING⁵⁷ notices, they may have been a means to constitute a supposed coherence wherever the ordering intellect assumed a logical connection between loosely transmitted fragments.

However, if the concatenation of a great number of sūtras proves to be based on external resemblances of wording and sound, further investigation convinced me that the redactors of the *Viṃ* have also adopted several other ordering methods and principles. In brief I would specify (1) the method of prefixion, interpolation, addition and integration, (2) the methods of recurrence, enframement and parallelism, (3) the principle of 'initial' and 'final' topics, and (4) the numerical principle.

About the first method little need be said. It is self-evident that in a compilation like the *Viṃ* which is based on a large number of fragments many of which, at that, are avowed accretions, one text may readily be prefixed to another as its introduction (e.g. XI 11) or appended to it as a supplement (e.g. V 9⁵) or interpolated between two connected texts as an addition to the first (e.g. V 4^{5 6} added to 4⁴ which itself introduces 4⁷) or an introduction to the second text (I 9⁴). This, as we saw in § 14, very often is the case with references. In a few such cases the redactors endeavoured to integrate a thus inserted text by repeating it at the end of the context. Thus, at the very beginning of the *Viṃ*, the references on *āhāra* etc. immediately following on the enunciation of the so-called *irrevocabile factum tenet* have been split in two entries (I 1² and 7). In this way they as it were enframe a series of fragments (I 1³⁻⁶) which through the phrase *āhāriya āhāriyamāna* (I 1³) are con-

⁵⁵ XVI 1¹ and XVII 1¹ are linked by parallelism, see below.

⁵⁶ Probably resemblance of sound also played a role in VI 10⁴⁻⁵ (*āyā*, *āyāna*) and in XIII 6³ 7¹ (*Āyāva*, *āyā*).

⁵⁷ Cf. *Worte Mu* pp. 14-15.

nected with the said tenet in I 1¹ These fragments have then, for the above-said reason, been repeated in I 1⁷ The same thing happens in I 3, where 3-6 are repeated in 7 and 8

The string of fragments thus juxtaposed on account of associations, elements of resemblance in phraseology and sound, additions and the like of course often grows to such an extent that at the end of it the reader has completely lost sight of its starting-point In such cases the text not seldom resumes the thread by returning to the initial topic Thus V 6¹ recurs to the topic *āyua* left at V 3², the intermediate texts V 4-5 are a digression on the *kevalin* and *chadmastha* theme This procedure is, in fact, quite natural Certain recurrences, however, appear to be of a more regular and conventional character Thus

I 10 ¹ (<i>annautthiyas</i> dis- avowing the irrevocable factum tenet)	resp	I 1 ¹ (the irrevocable factum tenet)
III 10 (the assemblies of the gods) ⁵⁸		III 1-2 (gods)
V 10 (the course etc of the moons discussed at Campā)	recur	V 1 (the course etc of the suns discussed at Campā)
VI 10 ¹⁻³ (<i>veyanā</i>)		VI 1 ¹⁻³ (<i>veyanā</i>)
VIII 10 ³⁻⁴ (<i>poggala-pari- nāma</i> , colour etc , <i>davva</i>)	to	VIII 1 ¹⁻² (<i>poggala</i> and <i>pari- naya</i> , colour etc , <i>davva</i>)
XIV 9 ¹ (<i>bhāvīy'appā ana- gāra</i> , <i>kamma-lessā</i>) ⁵⁹		XIV 1 ¹ (<i>bhāvīy'appā ana- gāra</i> , <i>kamma-lessā</i>)

These six recurrences obviously imply that at some stage in the evolution of the *Vīy* greater sections of the text, in this case sayas consisting of ten udd , were purposively rounded off by putting at the end some fragment reminding of the topic treated at the very beginning This type of recurrence at the same time is a kind of enframement Enframement, however, also covers a number of other phenomena As a matter of fact I already had to use the term while speaking of the reference in I 1² and 7

⁵⁸ In fact III 6³-10

⁵⁹ XIV 10 discusses the *bhavastha-kevalin* (Abhay) as an introduction to XV

References in fact proved to be very well suited for the purpose and were used to enframe large (e.g. II 7 and III 10) as well as small (e.g. VIII 2³ and 6) portions of the text. An excellent example showing to what extent this method could be used in regulating the sequence of the different texts within the scope of a *saya* is found in V. The numerous recurrences at the end of this chapter are so regularly planned that the whole in a way reminds of certain frame-stories in narrative literature. As a matter of fact

a) not only the discussion of the moons held at Campā (10) recurs to that of the suns in 1¹, as I stated above, also

b) the topics 'day and night' in 9² and 'divisions of time in *manussakhetta*' in 9³ have their counterparts in 1² and 1³⁻⁴ respectively⁶⁰,

c) the topic 'Rāyagiha' in 9¹ recurs to the shifting of the scene from Campā to Rāyagiha in 2¹,

d) the theme 'entering a new existence' connects 8² with 3^{1 2},

e) the opposition *kevalin* ~ *chadmastha* connects 7⁸ with 4¹⁻⁵³

To the themes that form the skeleton of the whole *saya* one must add 'the divisibility of atom and aggregate' (7¹ seq. recurring in 8¹) which is probably connected with the *kevalin* theme by the notions *paesa* and *eyar* (7¹, cf. 4¹⁴). There are several such interrelations between the main themes: thus the notion 'death' (*marana* = *āu-kkhaya*) in 7⁸ is connected with the topic *āuya* started in 3^{1 2} and recurring in 6¹ and 7⁶, 'Rāyagiha' in 9¹ is connected with 7⁷ by a reference, 'day and night' in 9² is related with 'atom' in 7^{1 5} and 8¹ by the common notion *poggala*⁶¹

Besides the above-mentioned cases where *sayas*, in their end udd, were seen to recur to a topic treated in their first udd, we also find that two different *sayas* sometimes are connected

⁶⁰ V 9⁴ (with the addition ⁵) on the shape of the world is added to 9³. Cosmography is a 'final' topic, see below. Moreover 9⁴ is a refutation of the dissidents, another 'final' topic.

⁶¹ On the numerous further interpolations and additions in V and esp. in 4¹⁻⁵ see the Conspectus, § 22.

with each other by the topic(s) treated in their first udd (XVI 1 and XVII 1, XIX 3 [1-2 being references] and XX 1) or in their end udd (XVI 11-14 and XVII 13-17, see also XIX 10)⁶² Likewise different udd sometimes are connected by the first or the last topic they treat (e.g. III 4¹, 5¹, 6¹ and VII 2⁶, 3⁶, 8⁷) Here we must not speak of enframement but rather of parallelism XVI 1 as compared with XVII 1 (and probably several other places⁶³) furthermore would seem to imply that parallelism even played a role in the sequence of the topics, for the details suffice it to refer to § 22

A number of connections existing between the last udd of different sayas cannot, in my opinion, be explained as mere parallelisms. Certain topics, it would seem, are 'final' by which I mean that they are preferably treated at or towards the end of a saya. The same ordering principle is found in Thāna, where cosmological data as a rule stand at (about) the end of the chapters⁶⁴ As for the Vīy, among 'final' topics I would reckon the refutation of dissidents (I 10¹⁻², II 5¹ 7^[65], VI 10¹ 3, VII 10, VIII 10¹, cf. also IX 33² on Jamālī's dissidence), the gods (II 7-8, V 9⁵, X 4-6, XI 12¹, XII 9, XVI 9 11-14, XVII 13-17, XIX 10) and, as is the case in Thāna, cosmological facts (II 9, V 9² 4, X 7-34, XI 10 11¹) esp. the *atthikāyas* (II 10, VII 10¹) Likewise at least one topic, viz. the attraction of matter (*āhāra*), appears to be typically 'initial' scil. is generally treated at or near the beginning of a saya (see I 1² seqq., VI 2, VII 1¹, XIII [1] 3, XVIII 1⁽²⁾, XIX 3, XX 1, XXV 1³)

Neither in Thāna nor in Vīy the principle has been universally put into practice. Much evidence regarding this ordering method probably was blurred by the effects of the application of such other methods and principles as have been discussed above as well as by the rearrangement of the chapters on account of accretions and the like.

⁶² Or in an udd towards the end of the saya (cf. II 8, X 6, XVI 9, XVII 5, cf. also note ²¹ above), probably also in two corresponding udd (cf. VII 3 and VIII 3, XVI 2² and XVIII 2)

⁶³ Cf. I 9⁶⁻⁸ and VII 2¹⁻⁶, VI 9¹⁻² and VII 8⁷ 9¹, VII 10¹⁻² and XVIII 3⁶ 4¹

⁶⁴ SCHUBRING, *Lehre* par. 45,3

⁶⁵ II 6 seqq. seem to be additions. Also the *annautthiya*-texts in Thāna and Jīv. referred to in notes ³⁶ and ³⁷ stand at the end of an uddesa

Number finally, as is generally known, has always played a leading part in the Jaina system. In many a canonical text sections and subsections were freely arranged on a numerical basis. At least one group of texts in the *Viy*, viz a large part of XVIII, was ordered according to the numerical series 'one, two, three', and at one time this series most probably went on in the immediately following texts since vestiges of the series 'four, five, six' are evident in XIX 3^a, XX and a large part of XXV. Details about this and all other ordering principles and methods discussed in this paragraph will be found in the presently following *Conspectus* of the composition of the *Viy*, in which I have tried to explain the concatenation of the different texts on the ground of the various connections that link them up one with another.

§ 22 *Conspectus of the Composition of the Viy*. Abbreviations used in this paragraph: *A* *annaut-thiya*-text (see § 18), *E* episode (see §§ 19-20), *ND* non-dialogue text (see § 15), *R* reference (see §§ 9-14), *c w* = connected with

I 1 GOYAMA questions MAHĀVĪRA at RĀYAGIHA ¹ *calamāne calie* the so-called irrevocabile factum tenet | ^{2 7} *R* on *āhāra* (an 'initial' theme) of HAMG, and several related topics, enfaming ^{3 6} | ³ *āhāriya āhāriyyamāna c w* ¹ | ^{3 6} *āhāra (c w* ²) and related topics | ⁶ *caliya c w* ¹ | ⁷ *R*, see ², repetition i e integration of ^{3 6} | ⁸ HAMG (*c w* ²⁻⁷) and Siddhas | ⁸⁻¹¹ self-discipline and *samsāra*

^{2 1} suffering (*c w* ^{1 11}) and *āyua (c w* ^{1 10}) | ² = the beginning of the Pannav-text referred to in ³, *āhāra* etc recurrence to ^{1 2} seqq | ³ *R*, see ² | ⁴ *sunna-kāla* etc *c w sam'āyua samōvavannaga* in ^{2 7} | ⁵ *R* on *anta-kiriyā*, the reverse of rebirth in ⁴ | ⁶⁻⁷ = end of the Pannav-text referred to in ⁵

^{3 1 2 5 7-8} *kankhā-mohanīya kamma* introduces *mohanīya kamma* in ^{4 2}, past, present, future and (*uva*)*cinaī*, *udīrei*, *veei*, *nyjarei* recur to ^{1 3-4} | ³ *nīsanka c w sankiya* in ² | ⁴ *atthutta c w atthi utthāne vīrie* in ⁵ | ⁵ see ^{1 2} | ⁶ *vīriya c w* ⁴ | ⁷⁻⁸ see ^{1 2}, both repeat scil integrate ³⁻⁶

4 ¹ *R* introducing ² | ² *mohanujja kamma* (c w 3 ¹ seqq) and *vīriya* (c w 3 ⁶) | ³ *kada kamma, veei* c w ² | ⁴ *atīyam anantam sāsāyam bhuvī* c w ⁵ | ⁵ liberation, *araha* c w ³

5 ¹ introduces ² | ² loosely c w 2 ² (quantity of life and several other topics), 6 ¹ (the assonance *āvāsa uvāsa?*) and 6 ² (*loga*)

6 ¹ recurrence to I *phus[s]amāne putthe* (c.w I ¹), implicit *R* to the Pannav -text referred to in I 2 ⁷ | ² *puttha* and implicit *R* as in ¹ | ³ *puttha* and *ānupuvvī* c w ² | ⁴ ROHA questions Mv (*a*)*loga* c w ², *ānupuvvī* c w 2 ³ | ⁵ (*a*)*loga* and related topics c w 2 ⁴ | ⁶ simile c w 2 ⁵ | ⁷ *sineha* c w 'water' in ⁶

7 ¹ recurrence to I *uvavajjamāne* and *uvavanne* in different dandagas (c w I ¹), *āhāra* (c w I ² seqq) | ² rebirth c w ¹ | ³ rebirth, *āhāra* c w ¹, *āhāriyyamāne āhārie* c w I ¹ | ⁴ embryology c w rebirth in 1-3 (an association of ideas)

8 ¹ *tahā-rūvassa samanassa nissamma* c w 7 ⁴ | ² *kiriyā* c w *anta-kiriyā* in ¹, *kajjamāne kade* c w I ¹ | ³ two fighting men c w ² | ⁴ *vīriya* c w ³

9 ¹ the eighteen sins the first of which is *pānāvivāya* c w 8 ² ³ | ² *guruya, lahuya* c w ¹, also c w 6 ⁴ | ³ *lāghaviya* etymologically c w *lahuya* in ², also *kankhā-paosa* c w the catchword title of 3 ¹ | ⁴ *A* introducing the Pāsāvaccijja in ⁵ | ⁵ *E* KĀLĀSA VESIYAPUTTA questions the THERAS on equanimity and passionlessness (c w *lāghaviya* and *akohatta* etc in ³), his conversion, death and future | ⁶ *paccakkhāna* c w ⁵ | ⁷ *āyā* c w ⁵ | ⁸ *bāhiyatta* c w ⁵

10 ¹ *A* (a 'final' theme) on the irrevocable factum tenet (recurrence to I ¹) and related topics | ² *A* on *kiriyā* c w ¹ | ³ *R* loosely c w ² by the word *samaya* and linked up with II I ¹ see Introduction, note ¹⁹

II I ¹ breathing recurrence to one of the topics treated in I I 2 ⁷ | ² *R* on breathing c w ¹ | ³ breathing c w 1-2 | ⁴ wind-beings c w ³ | ⁵ *mada* 'lifeless' c w 'death' in ⁴ | ⁶ *E* at KAYANGALĀ KHANDAGA KACCĀYANA questions Mv on death (c w 1-5), his conversion, death and future

2 *R* (to Pannav 36) on the *samugghāyas* one of which is *māraṇ'antiya s* (c w 'death' in I 4-6), see 4

3 *R* loosely c w 2 by the number 'seven'?

4 *R* (to Pannav 15) added to 2 because of the related questions '*anagārassa nam bhante bhāvyi' appano māraṇ'antiya-samugghāenam* (thus Pannav 15 302a) resp *kevali-samugghāenam* (thus Pannav 36 598a) *samohayassa je caramā nijjarā-poggalā suhumā nam te poggalā pannattā saman'āuso savva-logam pi ya nam te plusittānam citthanti?*' etc

5 ¹ *A* on the monk reborn as a god c w Khandaga who in ¹ ⁶ is reborn in Accuyakappa | ² ³ embryology c w sexual intercourse in ¹ ¹ (an association of ideas) | ¹ sexual intercourse c w ¹ | ⁵ at TUNGIYĪ LAYMEN question the PĀSĀVACCIJJĀ THERĀ on self-discipline (c w ⁴) and rebirth as a god (c w ¹) | ⁶ c w ⁵ by the question *kim-phale* and the notions *samjama*, *ananha*, *tava* and *vodāna* | ⁷ *A*, *tava* c w ⁵ ⁶, *usina-jonīya* and *udaga* c w ²

6 *R* added to 5 ⁷ Mv's instruction is an *ohārinī bhāsā*

7 *R* on *deva* (c w 5 ¹ ⁵) introducing Camaracancā in 8

8 Camarancā (see X 6, XVI 9, XVII 5 and cf Introduction, notes ²¹ and ⁶²) introduces Camara etc in III 1 seq

9 *R* to part of the Jīv-text referred to in 7, *samaya-khetta* already announces V 1 which will follow on III-IV the main topic of which (gods) is announced by II 8

10 *atthukāya* a 'final' topic

III 1-2 on the *iddhi* of the *mdas*, esp their *vuuvvanā*, the central figures are Camara, Sakka, Balī and Īsāna, see II 8 and the uddesas referred to there, the sequel comes in 6 ³

1 ¹ AGGIBHŪI and VĀUBHŪI question Mv at MOYĀ | ² and 2 ¹ parallel composition a god's *iddhi* (*R*), its origin viz the god's former life (in both cases a god fights the *asuras*), the god's future

2 see 1 ² | ² (cf Jīv 374b) added to 1 | ³⁻⁴ sequel of 1

3 ¹ MANDIYAPUTTA (the sixth ganadhara added to the second and third ganadharas in 1 ¹) questions Mv on *kiriya* | ² *R*, *eyai veyai tam tam bhāvam parīnamai* c w ¹, probably there is also an association of ideas between the topic of ebb and flow (*vaddhai*, *hāyai*) and that of the spaces of time during which the monk is in turn inconsiderate and dutiful in ¹ cf *vaddhai* and *hāyai* in a moral sense in XXV 6 ¹⁽²⁰⁾

4 ¹ god, *viuvviya* c w I ¹ | ¹⁴ c w 5 ¹ and 6 ¹ the *bhāviy'appā aṇagāra* and magic | ² *iddhi* and *viuvvittae* c w ¹ etc | ³ *pariyāittā* c w ⁴ | ⁴ see ¹ | ⁵ *viuvvai* c w ¹ etc | ⁶ (a) *māi* c w ⁵
 5 ¹ see 4 ¹ | ² = 4 ⁵ | ³ (a) *māi* c w ²
 6 ¹ see 4 ¹ (also *jānai pāsai*), (a) *māi* c w 4⁵⁻⁶ and 5²⁻³ |
² = 5 ¹ | ³ *R*, sequel of I ¹

7 the *iddhi* of the *logapālas* added to that of the *indas* in I ¹ and 6 ³

8 *indas* and *logapālas* c w 7

9 *R* to the Jīv -text preceding the one that is identical with 2 ² *indiya-visaya* probably is c w *visaya-metta* in I ¹ and 5 ¹, in Jīv the short text on *indiya-visaya* is linked with what precedes by the common word *poggala-pariṇāma* which does not appear in Viy III 9

10 *R* the Jīv -text referred to, which gives full details on all the *parisās* (viz of Camara up to Accuya), here rounds off the sūtras of III dealing with the gods (but see IV 1-8), moreover several sūtras of III (viz 2 ², 3 ²⁻⁹) and in its immediate neighbourhood (viz II 7 9, V 2 ³) refer to parts of this text

IV Probably a later interpolation composed of

1-8 *R* added to III 7

9-10 *R* to two consecutive uddesas, Pannav 17, 3-4, *jal-lese uvavajjai tal-lese uvavattai* (Pannav 352a) c w *jal-lesāim davvāim pariyāittā kālam karei tal-lesesu uvavajjai* in III 4 ³ Cf Introduction § 14 end

V I ¹⁻⁴ At CAMPĀ GOYAMA questions Mv on the course of the suns and the divisions of time in Samayakhetta, c w II 9 q v

2 ¹ directions c w I ¹, *dīviccaya*, *sāmuddaya* and *Lāvana samudda* c w I ²⁻³, wind recurrence (with ref) to II I ³⁻⁴ | ² *kim-sarīra* c w (s) *asarīri* in the text referred to in ¹ | ³ *R* on *Lavaṇa samudda* etc c w I ³⁻² ¹.

3 ¹ *A* (cf I 9 ⁴), there might be an association of ideas between the tenet saying that a soul cannot experience two quantities of life (*āyua*) at the same time and the tenet on 'soul-changes' in food etc in 2 ² | ² *āyua* c w ¹

4 ¹ 7 9 13-14 the qualities of the *kevalin* and the *chadmastha*

5¹ ref to I 4⁵ c w the *kevalin* and *chadmastha* topic in 4
| 2^A probably *jahā kadā kammā (no) tahiā vedanam veenti*
(Mv's, i.e. the *kevalin*'s, own doctrine *aham evam āikkhāmi*)
is c w 1 = I 4⁵ for the same reason why *vedanāe veissai ahākam-*
mam, the related tenet in I 4³ (of which Mv also expressly
states that it is his own doctrine *mae pannaṭte*), is c w I 4⁵
| 3^R, *titthayara* c w *araha jṇa kevali* in 1²

7 ¹⁻⁵ atom and aggregate, the notions *eyai* and *paesa* probably are c w *sēya-kāla* and *āgāsa-paesa* in 4 ¹⁴ | ⁶ recurrence to the topic *āuya* left in 6 ¹, there seems to be an association of ideas between *āuya* and 'duration' in ⁵ | ⁷ *ārambha* and *pariggaha* recurrence to 6 ² | ⁸ *ND*, recurrence to the *kevalin* and *chad-mastha* theme left in 5 ³, probably *marana* (1 c *āu-kkhaya*) is c w *āuya* in ⁶

9¹ *Rāyagiha* recurrence to 2¹ where the scene shifts to *Rāyagiha*, also c w (ref to) 7⁷ | 2 day and night recurrence to 1², *poggala* also c w the topic atom in 7¹⁻⁵ and 8¹ | 3 divisions of time in *manussakhetta* recurrence to 1³⁻⁴ | 4 *E* the

PĀSĀVACCIJJĀ THERĀ question Mv on the shape of the world (*rāṃdiya* c w ²⁻³), a 'final' topic, their conversion and future | ⁵ on gods, added to ⁴

10 recurrence and ref to 1

[N B —For all the recurrences at the end of the saya cf. the Introduction § 21]

VI 1 ¹⁻³ *veyanā* | ² *subha*, *as*, *subhās* c w V 9 ²

2 *R* on *āhāra* 'attraction of matter' (an 'initial' topic) probably introducing 3 the leading theme of which is the binding and accumulation of particles of matter

3 ¹ *mahāveyana* c w 1 ¹⁻³, the simile of the dirty garment is c w 1 ¹ | ²⁻³ garment, *poggalōvacaya* and *kammōvacaya* c w ¹ | ⁴⁻⁶ *kamma* c w ¹⁻³.

4 ¹ the classes enumerated are for the greater part the same as those in 3 ⁵⁻⁶ | ² *jīva* c w ¹, *āu* 'quantity of life' and *āu* 'water' in 5 ¹ assonance?

5 ¹⁻³ darkness (*tamu-kkāya*, *kanha-rāi*) probably c w the 'day and night' theme in V 9 ² and VI 1 ² (*subha*)

6-7 an interpolation, see the *gāhā* at the end of 8 ¹

6 ¹ *āvāsa* introduces ² [N B —The catchword title of 6 (*bhavīya*) exceptionally bears on ², not on ¹, but on the other hand the udd ends with the words *pudhavi-uddeso samatto*, the *pudhavi-uddesa*, however, is VI 8, the real sequel of 5 following the interpolation 6-7] | ² *ega-padesiyā sedhī* c w 5 ¹

7 ¹ *java* (plant) c w *java* (measure) in 6 ² | ² divisions of time c w the periods mentioned in ¹, probably also c w the measures in 6 ² | ³ *R*, *osappinī* c w ², natural phenomena introducing 8 ¹, cf also VII 6 ⁴

8 ¹ natural phenomena c w 5 ¹⁻³ (see the summarizing *gāhā*), probably introduced by 6 ¹ and 7 ³ | ² *nāma* loosely c w *nāmadhejja* in ³ | ³ *R* concluding the theme started in 5 ¹, the text referred to is c w 5 ¹⁻² by the topics *dīvasamudda*, *saṃthāna* etc up to *nāmadhejja* and *parināma*

9 ¹ *R*, *kamma-pagadi* and *bandhai* c w *āyua-bandha*, *nāma* and *goya* in 8 ²? or is there a recurrence to *kamma*, the leading topic of 3? | ² *poggala* and *parināmettae* c w *poggala-parināma* at the end of the text referred to in 8 ³ | ³ god, *veuvvīya-samugghāya* c w ²

10 ^{1 3} *A* (a 'final' topic), recurrence to the topic *veyanā* in 1 (cf 1 ² and 10 ³) | ¹ god and *poggala* also c w 9 ² | ² *jīva* introduces ³ but probably also recurs to 4 ^{1 2} | ³ see ¹ | ⁴ *āhāra* (recurrence to 2) introduces VII 1 ¹, *māyāe* c w *māyam* in ¹ and *veṃāyāe* in ³ | ⁵ repetition of V 4 ¹³ probably introducing VII 1 ², *āyāna* assonance with *āyā* in ⁴

VII 1 ¹ *āhāra*, an 'initial' topic, c w VI 10 ¹ | ² the question 'what is a *jīva*?' c w VI 10 ², *keṇa* c w VI 10 ⁵ | ³ *tao pacchā sījhaṃ jāṇa antam kare* c w ² | ⁴ *akammassa ga* c w the topic *siddhi* in ^{2 3} | ⁵ *dukkha* (= *karman*, Abhay) and *adukkha* (= *siddha*) c w ¹ | ⁶ *iriyācariyā* and *samparāyā kiriyā* c w ³ | ^{7 8} pure food c w ³

2 ^{1 5} *paccakkhāna* c w 1 ³ | ¹ *etam abhisamannāgayam bhavaṃ ime jīva ime ajīva* c w *jīve* 1 *jānaṃ pāsaṃ ajīve* 1 *j p* in 1 ² | ¹ *R* on *saṃjaya*, as, *saṃjayā*s introducing *paccakkhā*m, *ap*, *paccakkhāyāp* in ⁵ | ⁵ c w (ref to) VI 4 ² | ⁶ there is a parallelism between 2 ^{1 6} [(a)*paccakkhāya*, (a)*viraya*, (a)*saṃvuda*, *bāla* and *pandya*, (a)*sāsaya* scil *daṇḍa*'- resp *bhāva*'*atthayāe*] and I 9 ^{6 8} [*apaccakkhāna* etc up to (a)*sāsaya* scil, according to Abhay, *draṇḍatvāt* resp *paryāyatvāt*], moreover, as I 9 ⁸ is repeated in VII 8 ⁷, there is also an obvious parallelism connecting the end-sūtras of VII 2, 3 and 8 which all have the notion 'eternal or not' in common

3 ¹⁻³ on plants, *thāvara* c w 2 ¹ | ¹ *saṇḍa*'*app'āhāraga* c w 1 ¹. | ⁴ *appa*- and *mahā*- c w ¹ | ⁵ *kamma* c w ⁴ | ⁶ see 2 ⁶.

4 *R* on *samsāra-samānāgā jīva* probably added to 3 ⁶

5 *R* to the Jīv-text that precedes the one referred to in 4, probably the notion 'coming into existence' is meant to introduce the notion 'production of the next quantity of life' in 6 ¹

6 ¹ the theme 'suffering and non-suffering' (see also 6 ³⁻⁴, 7 ², 8 ³) I think is a recurrence to 1 ⁵ (cf also VI 10 ³), *appa*- ~ *mahā*- and *veyanā* are also c w 3 ⁴⁻⁵ | ² *āyā* c w ¹ | ³ (a)*sāya*- and (a)*kakkasa-veyaniya* c w *sāya* and *dukkha* in ¹ | ⁴ *R*, *hāhābhūya*, *asuha-dukkha-bhāgi* etc c w *dukkha* in ¹ and ³, cf also VI 7 ³

7 ¹ obviously c w 1 ⁶ as 'suffering and non-suffering', the leading theme of the preceding and following texts, is c w 1 ⁵

| ² *kāma* and *bhoga* c w the theme of 6¹ etc | ³ *bhoga* c w ²
| ⁴ *akāma* and *pakāma* c w *kāma* in ²

8¹ ref to I 4⁵ (on the *chaumattha*) added to 7³ | ² *R*, the simile of the lamp in the dark room is c w 7⁴, the elephant (see also ⁶) introduces Udāi and Bhūyānanda in 9²⁻³ | ³ *dukkha* and *suha* c w the theme of 6¹ etc | ⁴ sexual enjoyment c w the same theme (*kāma-bhoga*), but for its dialogue style ⁴ is identical with the Thāna-text preceding the one quoted in ⁵ | ⁵ *ND*, *ve-yaniyya* 'painful' c w the same theme, also c w ⁴ by the number 'ten' | ⁶ elephant and *kunthu* c w ² q v, also c w I 9⁶ | ⁷ repetition of I 9⁷⁻⁸ added to ⁶, see 2⁶

9¹ c w (and ref to) VI 9², there seems to be a parallel sequence the texts that precede VI 9² and VII 9¹ both treat the binding of *kamma-pagadis*, *vuuvvittae* also c.w *vuuvvittānam* in ²⁻³ | ²⁻³ the 'War of the Big Stones' and the 'War of the Chariot with the Mace' c w 8² (elephant) and 8⁶ (elephant and *apaccakkhāna*)

10¹⁻² *E* a group of dissidents (*A*, a 'final' topic), KĀLODĀI (c w Udāi in 9²) being one of them, question Goy and Mv on *atthikāya* (another 'final' topic) and on several topics relating to the retribution of bad deeds (c w the rebirths of *missīla apaccakkhāna* people in 9²⁻³), Kālodāi's conversion, death and future | ² 'injury' (in ^b) is the first of the eighteen sins (in ^a), *teyalessā* (in ^c) is c w *teukāya* (in ^b)

VIII 1 (with *R*) - 2 *poggala* and *parinaya* c w VII 10¹⁻²

2¹ the subdivision of AMG c w 1¹, moreover *visa* probably is c w VII 10² and *uraga* is c w *ura-parisappa* in 1¹, maybe one must also assume a connection of sound between *āsīvisa* and *visasā* in 1¹⁻² | ² *ND*, *uppanna-nāna-damsana-dhare . kevalī jānai* introduces *nāna* in ³⁻⁶, both this text and part of ¹ is found also in Thāna, see Introduction, note 24 | ³⁻⁶ on *nāna*, with introducing and concluding *R* in ³ and ⁶

3¹ *R*, there seems to be a parallelism between the 'trees' in VIII 3 and the 'plants' in VII 3 | ² on a particular aspect of the nature of the soul, probably added to ¹ as a kind of antithesis although several souls may inhabit what seems to be one body

(¹), soul and body have the same size (²) | ³ *R*, *carima* 'last' c w the notion 'edge' in ² (association of ideas)

4 *R* on *kiriya* introducing the acts described in 5¹⁻⁶ ³, cf 6⁵

5 ¹ *GOYAMA* questions *Miv* on the layman (*samanôvāsaga*), the same point had been raised by the *Ājivias* addressing the *THERA BHAGAVANTE* | ² ³ *samanôvāsaga* and *Ājivya* c w ¹ | 'heavens' c w *deva*loesu in ³

6 ¹ *samanôvāsaga* c w 5¹ ³ | ² *ND*, 'giving food' c w ¹ | ³ *mogganthena ya gāhāṇa-kulam pindaṭṭhāya-padiyāe pavitthenam* (the monk on his begging-tour) c w *moggantham ca nam g-k p-p. anuppattham* in ² | ¹ the notion 'burning' c w the first simile in ³ | ⁵ *kiriya* concludes 5¹⁻⁶ ³ enframing, see 4

7 ¹ *A* arguing with the *THERA BHAGAVANTO* (c w 5¹) on self-discipline etc (c w 6¹) and alms (c w 6²), *diyyamāne dinne* etc and *gamamāne gae* etc c w *chuyamāne chinne* etc in 6³, see I 1¹ | ² *R*, *gai-ppaṭṭhāya* c w ¹

8 ¹ cf *Thāna* 170 a, the 'opponents', among whom figures the *thera-paṇinīya*, are c w the dissidents accusing the Elders in 7¹, moreover, the terms *āyariya*, *uṇṇhāya*, *thera*, *gana* and of course *gai* figure at the end of the text referred to in 7² | ² cf *Vav* 10, 2 = *Thāna* 317b, *suya* c w ¹ | ³ very loosely c w ² by the first word of the question '*karuṇhe*' | ⁴ *kamma* c w ³ | ⁵ = *Jambudd* 458b-463b announcing IX 1-2

9 *bandha* c w 8³ ⁴, the distinction between *paoga*- and *vīśasā-bandha* reminds us of that between *p*- and *v*-*parimaya* in 1¹ ²

10 ¹ *A* (a 'final' theme), *suya* and *ārāhaya* c w 8² | ² *ārāhanā* c w *ārāhaya* in ¹ | ³ *poggala-parimāma*, colour etc recurrence to 1¹ | ⁴ *poggala* c w ³, *daṭṭva* recurrence to 1² | ⁵ *paesa* c w ⁴ | ⁶ *jīva-paesa* c w ⁵, *kamma* (c w 8³ ⁴) introduces IX 31 | ⁷ *poggala* c w ³ ¹

IX 1-2 *R* introducing 3-30 (see also VIII 8⁵) 2 (*R* to several short texts in *Jiv*) is c w 1 (*R* to *Jambudd* I-VI) by the fact that the first text it refers to (*Jambuddīve nam bhante dīve kevaṇṇā candā pabhāssu*) is identical with the beginning of *Jambudd* VII

3-30 *R* on the southern intermediate continents linked up

with X 7-34 (*R* on the northern intermediate continents) parallelism of IX and X which have got thirty-four udd each, these *R* introduce XI 9¹ (XI 1-8 having been interpolated) where Siva, with his *vibhanga-nāna* (see IX 31), discerns only seven continents and oceans

31 on certain conditions (also karmic conditions c w VIII 10⁶) learning the Lore etc without having properly heard it (*asoccā*) may lead to *vibhanga-nāna*, this *vibhanga-nāna* introduces XI 9¹ and 12²

32 *E* GANGEYA, a Pāsāvaccijja monk, questions Mv at VĀNIYAGGĀMA, his conversion, death and future, *asoccā jānāmi* (454a) c w 31

33¹ *E* at MĀHANA-KUNDAGGĀMA USABHADATTA and DEVĀNANDĀ (Mv's 'mother') are converted, their future | ² *E* at KHATTIYA-KUNDAGGĀMA JAMĀLI (Mv's nephew and son-in-law) becomes a disciple of Mv, his heresy, death and future [N B — 33 is c w 32 by its scene (both Kundaggāma and Vāṇiyaggāma being situated in the neighbourhood of Vesālī, see Introduction, notes ²⁹ and ⁴⁴) and by *sāsae loe* (see 32 under ^b and 33 under ^{2e}) The two episodes in 33 are linked up in order to oppose Jamālī, the heretical monk of *ksatriya* birth, whose relationship with Mv the text expressly conceals, and Devānandā, the righteous nun of *brāhmaṇa* birth who Mv says is his real mother]

34¹⁻² *purise purisam hanamāne* and *verenam puttthe* (cf I 8^{2b}) seem to indicate that ¹ deals with the casuistics of the five actions, which would connect it with ², I fail, however, to see any connection with the preceding and following udd

X 1¹ *disā* introduces the *disāpokkhiyā tāvasā* in XI 9¹ | ² *R* on *sarīra* added to *rūvi* in ¹? Abhay says that the *R* on *sarīra* is added because *jīva* in ¹ is *śarīrin*

2¹ *purao uddham ahe* (directions) and *rūva* c w 1¹, the connections between the different texts of 2 can only be guessed at probably 'acting against the precepts' in ¹ introduces the notions 'loyalty' and 'confession' in ^{4 5} | ²⁻³ both *R* connected by the notions *sīya*, *usina* and *sīōsina*, *veyanā*, viz *ajjhovagamīyā veyanā* (Pannav 556b) 'the painful perception a monk imposes

upon himself' may introduce *blukkkhu-padimā* in ⁴ | ⁴ see ¹ and ³
| ⁵ *ND*, *blukkkhu* and *ārāhanā* c w ⁴

3 ¹ gods c w *deva-loga* and *devatta* in 2 ⁵ | ² *antarā* c w
vāsāntara in ¹² | ³ *āsaissāmo* assonance with *āsa* in ²

4 At VĀNIYAGGĀMA Mv's disciple SĀMAHATTHI questions
GOYAMA and Goy questions Mv on certain gods added to 3 ¹

5 Several DISCIPLES question Mv on certain goddesses added
to 4

6 *R* on Sakka's *sabhā* c w 4-5, but see II 8

7-34 *R*, see IX 3-30

XI 1-8 interpolation (see IX 3-30) on plants related to XXI-
XXIII, cf Introduction §§ 4 and 7 [N B —The reason for in-
serting this discussion on plants probably was the fact that
plants play a certain role in 9, the Siva-episode (*ujjāna* [514b]
instead of the usual *ceṭiya*, *mūl'āhāra* *bīy'āhāra*, *kandām ya*
harityām ya) Likewise Uvanga 10 has been called Pupphiyāo
because of the plants figuring in its third *ajjhayana*, i.e. the
Soma-episode part of which is a parallel of the Siva-episode in
Vij. Moreover, there may also be a connection, viz a parallelism,
between XI 1 *uppala* 'lotus' and XII 1 ¹ *Uppalā* (the name of
Sankha's wife)]

9 ¹ *E* king SIVA of HATTHINĀPURA becomes a *disāpokkhiya*
tāvasa (c w X 1 ¹), his *vibhanga-nāna* (introduced by IX 31
and also c w XI 12 ²), conversion, death and future liberation
| ² *R* on liberation added to ¹

10 ¹⁻⁴ *loga* added to 9 ¹, the different texts are linked up by
the common expressions *loga*, *aloga*, *savvaṃ sammantā*, *anna-m-*
anna-baddha, *egammū āgāsa-paese*

11 ¹⁻⁴ *E* at VĀNIYAGGĀMA the layman SUDAMSANA questions
Mv on the topic 'time' (*kāla*) and esp on the duration of
rebirths (with the *R* 11 ²), his *puvva-bhava*, profession and future
[N B —This episode has been prefixed to 12 (viz ², where the
duration of rebirths is the object of *vibhanga-nāna*) which is
c w XI 9 ¹, both stories being introduced by IX 31]

12 ¹ *E* at ĀLAMBHIYĀ several LAYMEN (c w 11 ¹) question
ISIBHADDAPUTTA and Mv on the duration of divine rebirths
(c w 11), Isibhaddaputta's future | ² *E* at ĀLAMBHIYĀ (c w ¹)

the brahmanical monk POGGALA acquires *vibhanga-nāna* (introduced by IX 31¹ and c w XI 9¹) about the duration of rebirths (introduced by 11), his conversion etc = ref to 9¹

XII 1¹⁻² *E* at SĀVATTHĪ Mv teaches SANKHA and several other LAYMEN (c w and ref to XI 12¹) on the topic 'waking' (*jāgarīyā*), Sankha's future = ref to XI 12¹, cf also the note on Uppalā under XI 1

2 *E* at KOSAMBĪ the laywoman (c w the laymen in XI 11-12 and XII 1) JAYANTĪ questions Mv and becomes a nun, her future, *jāgarīyatta* c w 1¹, *so'ndiya-vas'atta* c w and ref to *koha-vas'atta* in 1²

3 *R* on *pudhavī* probably c w 10³ enframement of the rather disparate elements of XII introducing XIII 1¹

4 'atomic regroupment' is the common topic of the different texts, the only connection with 3 seems to be the number 'seven' seven hells, seven atomic regroupments, ∞ *ussappimīs* and *osappimīs* in ^c[2] c w 2^b[2]

5¹ common topic of the different sūtras the sensory properties colour etc, *davva* and *parinamaī* c w 4 | ² *parinamaī* c w 1.

6¹ Rāhu's abodes in the five colours c w 5¹ | ² Canda (c w Rāhu in 1) and Sūra | ³ Canda and Sūra c w 2

7¹⁻² the multiplicity of karman may be an echo of 5² | ² *uvavanna-puvva* c w *anākanta-puvva* in 1

8¹ rebirth (c w 7^{1 2}) of gods | ² rebirth c w 1

9¹ 'gods' c w 8¹ | ² *R* added to 1

10^{1 3} on *āyā*, *daviy'āyā* in 1 probably c w *davva* in 9¹ | ³ see 3 above

XIII 1 hell-beings (*pudhavī* c w XII 10³) considered from the points of view *anantara-uvavannaga*, *anantar'āhāra* etc

2 gods considered from the same points of view

3 *R* on *anantar'āhāra* added to 1-2

4^{1 2} hell-beings c w 1 | ³⁻⁵ common topic of the sūtras the world (*loka*) the centre of which, according to ³, is situated underneath the first hell (c w *pudhavī* in 1)

5 *R* on *āhāra* recurrence to 1 and 3

6¹ *nirantaram neraiyā uvavajjanti* recurrence to 1 | ² on

8 ¹ *abāhā* prefixed to *Avvābāha* in ⁴, *Anuttara* c w 7 ⁴ |
² ³ (³ being a *R* to Ammada's story in Uvav) rebirths and
liberation predicted by Mv c w 7 ¹, the notion liberation is also
found in 7 ⁴ and 8 ¹ (*Īsīmpabbhārā pudhavi*) | ⁴⁻⁶ gods, see 6 ²,
⁴ and ⁶ give etymologies as did 7 ⁴, *ābāha* in ⁵ is c w *Avvābāha*
in ⁴

9 ¹ recurrence to the *bhāvīy'appa anagāna* and his *kamma-*
lessā in 1 ¹ | ² *poggala* c w ¹ | ³ *bhāsā* assonance with *obhā-*
santi pabhāsanti in ¹ | ⁴ *lessā* 'light' c w (*kamma-*)*lessā* in ¹ |
⁵ *lessā* c w ¹⁴, for *vīvayai* see 1, N B

10 *jānai pāsai* c w 9 ¹

XV TEYANISAGGA (cf Introduction, notes ³ and ³⁸) introduced
by *teya-lessā* in XIV 9 ⁵ and *kevali* (= *bhavastha-kevali*, Abhay)
in XIV 10

XVI 1 ¹ Although XV has a different origin (cf Introduction,
1 c) there is no apparent connection between XIV and XVI,
uddāi (cf also XVII 1 ¹) is, I think, c w the often repeated
anega-saya-sahassa-khutto uddāittā at the end of XV | ² *ēāu-*
yāya c w ¹ | ³ blacksmith c w anvil in ¹ and fire-place in ² |
⁴ *ahugaram* 'object of actions' c w *ahugaram* 'anvil' in ¹

2 ¹ *sarīra* c w 1 ⁴ | ^{2a} SAKKA questions Mv and ^b Goy
questions Mv on Sakka, Sakka's future, the number 'five' seems
to play a role in XVI 1 ³ 'five acts', 1 ⁴ 'five bodies', 2 ² 'five
ranges', 6 ¹ 'five kinds of dreams', probably, though, Sakka only
introduces 5 | ³ probably there is an association of ideas linking
up 'disease, mental occupation, death' with 'decrepitude and
distress' in 2 ¹

3 ¹ *R* on *kamma* added to 2 ³, whence the ** | ² Goy
questions Mv at ULLUYATĪRA, ascetical practices and tumour
c w *dutthāna* etc resp *āyanka* in 2 ³

4 ascetical practices c w 3 ², probably also *jarā* c w 2 ¹ and
the simile of the anvil c w 1 ¹

5 *E* at ULLUYATĪRA (c w 3 ²) the gods SAKKA (c w 2 ²) and
GANGADATTA question Mv on *thāna*, *sejjā*, *nisīhaya* (c w 2 ³),
āuttāvettae and *pasārettae* (c w 3 ²), *poggalā parimamanti* (c w
2 ³), Gangadatta's future

6 ¹ on dreams (two *ND*-texts), interpolated because *log'anta* (in the third dream of the second *ND*-text) is c w 8 ¹? | ² *vikki-rijjamāṇa* c w *vikinna* in ¹ (cf the seventh dream of the second *ND*-text) ²

7 *R* c w *damsana* and *pāsai* in 6 ¹

8 ¹ ² *log'anta* (cf 6 ¹) introduces ⁴ | ³ *āuttāvēmāna* and *pasāremāna* (cf 5) introduce ⁴ | ⁴ a god stretching his hand etc (*āuttāvettae pasārettae*) recurrence to 5 ¹ (cf also 3 ²), *āhārōvaciyā poggalā bondi-ciyā p kalevara-c p* recurs to 2 ³ enframement

9 on Balī's *sabhā*, see II 8, Balī the *Asur'inda* introduces the Asuras in XVII 1 ¹

10 *R* on *ohi* (connection ²)

11-14 The treatment of the Nāgākumāras up to the Thanīyakumāras (added to the Asurākumāras in 9) has been split in two halves XVI 11-14 and XVII 13-17 (parallelism), a discussion of the same topic in connection with the Vānamantarās concludes XIX Note that the Vāukumāras are missing on their usual place before the Thanīyakumāras, we shall find them in XVII 16 where their appearance probably is due to that of the *vāukāryas* in XVII 10-11

XVII 1 Evident parallelism with XVI 1 ¹ *Udāi* (name of an elephant) assonance with *uddāi* 'perishes' in XVI 1 ¹ q v | ² casuistics of the five actions c w XVI 1 ³ | ³ developing (*mvvattemāna*) the five bodies, the five senses and the three active forces c w XVI 1 ⁴, casuistics of the five actions c w ² | ⁴ *R*, *udaiya* assonance with *Udāi* in ¹ q v

2 ¹ prefixed to ² because of the identical distinction between HA ¹ ⁴ G, A ⁵ and M | ² *A* prefixed to ³, another *A*-text | ³ *A*, the five bodies and the three active forces c w 1 ³ | ⁴ *aham eyam jānāmi* etc (though no *annautthiyas* are mentioned) seems to be c w *aham evam āikkhāmi* etc in ³, moreover *sarīra* c w ³

3 ¹ *eyai veyai calai* etc prefixed to *calanā* in ³ | ² *eyanā* c w *eyai* in ¹ | ³ the five bodies, the five senses and the three active forces c w 1 ³ and 2 ³ | ⁴ *siddhi* c w *selesu* in ¹, the eighteen sins c w 2 ³

4 ¹ the five great vows c w the eighteen sins in 2 ³ and 3 ⁴,
ref to I 6 ³ | ² *atta-kada* c w the text referred to in ¹

5 Īsāna's *sabhā* (see II 8) introduces the heavens mentioned in
6 seqq

6-11 on certain aspects of the rebirth of earth-, water- and
wind-beings in a heaven or a hell, since *sampāunejjā* (*pudgala-*
grahanam kuryāt, Abhay) = *āhārejjā* (see XX 6 which is
obviously c w XVII 6-11) these udd are probably meant to
introduce 12.

12 *āhāra* etc , *lessā* and *iddhi* of the one-sensed beings added
to the earth-beings etc in 6-11 and prefixed to the discussion of
āhāra etc , *lessā* and *iddhi* of certain classes of Bhavanavāsis in
13-17 [N B —The reappearance of the one-sensed beings in
XIX 3 (1 and 2 being only *R*) and the application of the theory
discussed there to the two- up to five-sensed beings in XX 1
enframe XVIII and XIX resp]

13-17 see XVI 11-14

XVIII The whole *saya* appears to be built on the numerical
series 'one', 'two' (also $2 \times 2 =$ 'four'), 'three' see '1', '2', '3'
below and cf Introduction § 21 end

1 soul(s) and *siddha*(s) discussed from the point of view *pa-*
dhama ('1') and its opposite *carima*

2 *E* SAKKA visits Mv (c w and ref to XVI 2 ² parallelism)
at VISĀHĀ, Goy questions Mv on Sakka's former existence as
Kattie nāmam setthi negama-padham ('1')-*āsanie*

3 ¹⁻⁵ the disciple MĀGANDIYAPUTTA questions Mv ¹ *siyha*
c w 1 | ² *carima* c w 1, bipartitions (*duvīha* '2') | ³ bipartitions
(*duvīha* '2'), *kamma* c w ² | ⁴ *kamma* c w ²⁻³ | ⁵ *nijjā-*
poggala and *āhāra* c w ²

4 ¹ double bipartition (*duvīha* '2') viz (1) *jīva-* and (2) *ajīva-*
davvā paribhogattāe (a) *havvam* or (b) *no havvam āgacchanti*;
moreover 3 ⁵ ~ VII 10 ¹ (implicitly referred to in 3 ⁵) and 4 ¹ ~
VII 10 ² (both discussing the eighteen sins) form a parallel
sequence | ² *R* on the four passions, 'four' introducing ³ |
³ divisibility by the number 'four' added to the double bipartition
in ¹ | ⁴ bipartition ('2') *jāvaṛiyā . tāvaṛiyā*

5 ¹ '2' (*do*) gods of the same class | ² '2' (*do*) beings of the

same species, *āvāsa* c w ¹ | ³ rebirth of HAMG c w ² |
⁴ '2' (*do*) gods of the same class and transformation c w ¹, sinless
and sinful c w ²

6 ¹ '2' (*do*) reflections | ² colour etc c w ¹

7 ¹ *A*, '2' (*do*) speeches | ² twice threefold (*tiviha* '3') attri-
butes and threefold appropriation | ³ threefold (*tiviha* '3'),
acting, bad acting and good acting | ⁴ *E annautthiyas* (c w ¹)
question the layman MADDUJA, Mv praises the layman for his
answers, Madduya's future, probably the question '*pabhū* ?'
and Madduya's rebirth as a god at the end of the *E* introduce
⁵ ⁷ | ⁵⁻⁷ on the gods, ⁵ esp on the transformation of the gods
which is a recurrence to ⁵ ¹ | ⁷ the numerical series 100, 200,
300 etc probably is c w the series '1', '2', '3' in the preceding
texts

8 ¹ 'walking in the prescribed way' introduces ², *duhao* again
reminds us of the number '2' | ² *A* the dissidents reproach
Goy and Mv praises Goy for his repartee c w ⁷ ⁴ | ³ *chau-*
mattha c w ², the *kevali* and his *nāna-damsana* introduce
Somila's third question in 10 ⁴

9 *bhaviya* introduces *bhūya-bhāṇa-bhaviya* of Somila's third
question in 10 ⁴.

10 ¹ ² *paramānupoggala* c w ⁸ ³ | ³ *puttha* c w *phuda* in ² |
⁴ *E* at VĀṆIYAGGĀMA the brahman SOMILA questions Mv and
becomes a layman, his future, for the introduction see 8 ³ and 9
above, the often repeated *duviha* ('2') and *tiviha* ('3') in Somila's
second question and '*ege duve* ' in his third question are a
recurrence to the numerical series in 1 seqq

XIX 1-2 *R* introducing *lessā*, the first point of view from
which the beings treated in 3 are discussed

3 *egayao* and 'three up to four or five' are probably c w the
numerical series in XVIII, see XX, N B

4 *veyanā* c w the end of 3

5 ¹ and (*R*) ² *veyanā* c w 4

6 *R* introducing 7

7 *bhomejja-nagar'āvāsa* introducing the Vānamantarās in 10 ²

8-9 the dispositions (*nivvatti*) and the kinds of acting (*karana*)
treated in much the same way, several points of view from which

these topics are discussed being the same as those considered in 3

10 discussion of the Vānamantarās (with ref to XVI 11 q v.) added to that of the Bhavanavāsīs in the end-udd of XVI and XVII

XX [N B —The numerical series '1', '2', '3' found in XVIII seems to go on with '4' and '5' in XX 1 (cf also XIX 3) and with '5' and '6' in XX 2 seqq, cf XXV, N B]

1 recurrence (and ref) to XIX 3, see XVII 12, N B

2 '5' *atthukāyas*

3 ¹ abstention from the eighteen sins (starting with those related to the '5' vows) c w 2 ² | ² *paramamāi* c w ¹

4 *R* on the '5' senses c w *kai-vanna* ('5' colours) etc in 3 ² and 5

5 ¹ see 4 | ² *paramānupoggala* and *vanna* c w ¹

6 recurrence to XVII 6-11 q v

7 *anantara* c w *antarā* in 6

8 ¹ the binding of karman c w 7, 3 × '5' *kamma-bhūmis* and 6 × '5' *akamma-bhūmis* | ² Mahāvideha c w ¹ | ³ the twenty-

four Tīrthankaras c w ² | ⁴ the twenty-four Tīrthankaras c w ³

| ⁵ the Lore (*titttha*) and its Teachers (*tittthagara*) c w ^{3 4} |

⁶ the Lore (*dhamma*) c w *titttha* in ⁵ [N B —There is no apparent c w 9 and 10, see Introduction § 7]

9 *cārana* see Introduction, note ²⁴

10 ^{1 3} on rebirth, esp simultaneous rebirth which introduces XXI seqq, '5' *pavesanas*, groups of '6' beings!

XXI-XXIV see Introduction §§ 4-5

XXV [N B —See Introduction § 7 Most probably the numerical series found in XVIII ('1', '2', '3'), XIX 3 ('4', '5') and XX ('5', '6') goes on in XXV ('6')]

1 ¹ implicit *R* (see Introduction § 10, B under 3 ⁸) on the '6' spiritual hues (*lessā*) | ²⁻⁴ on *joga* (connection?)

2 ¹⁻⁴ *davva* introduces 3 and 4 ²

3 ¹⁻⁴ '6' geometrical formations | ⁵⁻⁷ the topic 'line' (*sedhi*) c.w the *sedhi-āyaya* geometrical formation in ³, the lines (*sedhi*)

along which the transition of souls to a new place of origin is effectuated will reappear in XXXIV | ⁸ memorandum on the topic world c w ⁷ | ⁹ R to the end of Nandī where *cāurantam samsāra-kantāram* (c w ⁷⁻⁸) *anupariyattanti* resp *vīvayanti* probably introduces ¹⁰ | ¹⁰ R, HAMG and Siddhas introduce 4 ¹

4 ^{1 3} the theory of the four kinds of numbers (*jumma*, c w 3 ^{3-4 6}) will reappear in XXXI-XXXII and XXXV seqq | ² on '6' *savva-davvā* (*davva* c w 2) | ⁴ R on *sarīra* added to 3 | ⁵ Siddha added to 3, *seya* (*savv'eya*, *des'eya*) and *nireya* introduce ⁹ | ^{6 9} atoms and aggregates | ⁷ divisibility by four c w ¹⁻³ | ⁹ see ⁵ | ¹⁰ *paesa* c w ⁶⁻⁹.

5 ¹ R on *pajjava* added to 3 ^{4 10}, 4 ^{3 6 7} | ² the theory of time (*samaya* etc) added to the texts 3 ^{4 10}, 4 ^{3 6 7} | ³ R to a text in Jīv where the relative number of *moyas* is treated *davv'atthayāe*, *paes'atthayāe* and *davv'attha-paes'atthayāe* as are the topics in 3 ¹ and 4 ^{6 9}

6 five classes of monks (*niyantha*) considered from thirty-six (6×6) points of view, practically there are six ('6') classes of *niyanthas* since the *kusilas* comprise two completely different classes

7 ¹ five classes of disciplined beings (*samjaya* = *samana* c w *niyantha* in 6) considered from the same thirty-six points of view | ² quotations (^{b-f} are ND-texts), cf Introduction § 15, ^{a-e} have the number 'ten' (c w 'five' in 6 and 7 ¹?) in common and start with the notion *padisevanā*, 1 e the sixth point of view from which the beings in 6 and 7 ¹ (among whom also are the *padisevanā-kusilā*) are considered, ^f discusses asceticism (*tava* c w *tavārīha* in ^e) which is of twelve (viz $2 \times '6'$) kinds

8 introduces XXXI seqq, XXXI 1 ² refers to XXV 8

9-12 added to 8, in XXXI-XXXII and XLI the qualities 'capable ~ incapable of salvation' and 'orthodox ~ heretical' will also be points of view from which beings are considered

XXVI-XLI see Introduction § 6

CRITICAL ANALYSIS
AND
COMMENTARY

(3a) Obeisance to the Arhats!
Obeisance to the Siddhas!
Obeisance to the Ācāryas!
Obeisance to the Upādhyāyas!
Obeisance to all the Sādhus in the World!

(5a) Obeisance to the Sacred Script!

(6a) Obeisance to the Traditional Lore!

S A Y A I

*Rāyagiha calana¹ dukkhe² kankha-paose³ ya pagai⁴ pudhavio⁵
jācānte⁶ neraie⁷ bāle⁸ gurue⁹ ya calanāo¹⁰*

I CALANA

Solemn Introduction (6b) In the sanctuary Gunasīlaya near R ā y a g i h a , in the day of King Seniya and his wife Cellanā, (7b) Mahāvīra answers questions posed by his disciple Goyama Indabhūi

¹ (13a) The action that is being performed equals the completed action (*c a l a m ā n e c a l i e n i j j a r i j j a m ā n e n i j j u m e*) This is true [e g] with such actions as moving, coming forth, becoming perceptible, decreasing, cutting, breaking, burning, killing and annihilating Although all of these nine [pairs of] words differ as to vowels and consonants, the first four of them are synonymous (*eg'attha*) because they have the notion 'presence' in common (*uppanna-pakkhassa*), the other five have a different meaning (*nān'attha*) expressing the common notion 'absence' (*vigaya-pakkhassa*)

Cf the translation of this remarkable Jaina tenet by SCHUBRING, *Worte Mu* p 24, corrected by the same author in *Lehre* p 128 = *Doctrine* p 198, n 1 'Irrevocabile factum', LEUMANN's lapidary though not completely satisfactory Latin rendering of the gist of this tenet (*Ind Stud* 17, p 101) has in a way been sanctioned by usage For the fourth verb (*pahijjamāne pahīne*) LEUMANN has 'antreiben' i e to impel (?), SCHUBRING 'abstossen' i e to repel, Abhay says '*prahānaṃ tu jīva-pradeśaṃ saha saṃśīṣṭasya karmanas tebhyaḥ patanam*' Abhay indeed explains the different words as technical terms applying to the course of karman It should be noticed, though, that some of his equations are rather improbable (e g *chedana* = *apavartanā*, *bheda* = *apa-* and *udvartanā*) and that in other places (I 7³, VIII 7¹, XII 8², XVI 5^{b-c}) still other words are used to illustrate rather than formulate the tenet

² (19a) Karman duration (= beginning of Pannav 4 168b), breathing (ref to Pannav 7 219a) and attraction of matter (ref to Pannav 28,1 498b) with H One mnemonic gāhā

³ (23a) With H attracted particles are transformed, accumulated, made effective, made perceptible and annihilated in the three times past, present and future One mnemonic gāhā

⁴ (24b) With H the particles of attracted and karmic matter are fine (*anu*) or coarse (*bāyara*) One mnemonic gāhā

⁵ (25b) H attract particles to build their fiery and karmic bodies only in the present unit of time (*paduppanna-kāla-samaya*), only particles that have been attracted in a past unit of time (*āīya-k-s*) are made effective etc

⁶ (26a) With H karman quits the soul (*jīvāo caliya*) only when it is annihilated, not when it is bound etc One mnemonic gāhā

⁷ (26a) Karman duration (ref to Pannav 4 168b-178b), breathing (Pannav 7 219a-220b) and attraction of matter (ref to Pannav 28,1 498b-507a) specified for the other twenty-three kinds of beings (AMG) For each of them ³⁻⁶ are repeated.

⁷ is the sequel of ², but in the text ² is given as an introduction to ³⁻⁶ On the other hand ³⁻⁶, which deals only with H, has been integrated into the context by the stipulation in ⁷ mentioning that its statements also apply to the other beings In ²⁷ and further on (I 1⁸, 2², 3⁷ etc) certain topics have been discussed in connection with the twenty-four kinds of beings in samsāra viz the hell-beings (H), the ten kinds of Bhavanavāsi gods (G), the five kinds of one-sensed beings (A¹), the two-, three- and four-sensed beings (A²⁻⁴), the five-sensed animals (A⁵), man (M) and the Vānamantara, Jōsiva and Vemīniva gods (G) Some of these texts (e.g. I 1⁸) also specify the *salessa* beings, the beings in possession of a *lessā* (see *Lehre* par 97-98), i.e. 'a [spiritual] hue' (LEUMANN 'Seelentypus', type of soul) as opposed to the *alessa* beings or Siddhas

⁸ (31a) Beings beyond samsāra and such beings within samsāra as are either reliably controlled (*appamatta-samjaya*) or, if unreliably controlled (*pamatta-s*), act in a correct way (*suham jogam paducca*), are inoffensive (*no āy'ārambha no par'ārambha no tad-ubhay'ārambha anārambha*). Specification for HAMG and for the beings in possession of a *lessā*

⁹ (33a) Knowledge and belief of the present existence (*tha-*

bhaviya) will continue in the next existence (*para-bh*), conduct, asceticism and self-discipline will not

¹⁰ (34a) A monk who does not check karmic influx (*asamvuda anagāra*) does not attain perfection, because he strengthens the ties (*sidhula-bandhana-baddhāo* scil *kamma-pagadāo dhamya-b -b pakareṭi*), extends the duration, intensifies the power and increases the quantity (*appa-paes'aggāo bahu-p -a pakareṭi*) of all eight kinds of karman except quantity of life. The latter he may bind or not. Thus he again and again accumulates suffering (*assāyā-veyanijja-kamma*) and goes astray (*anupariyattai*) in samsāra. Quite the reverse happens with the *samvuda* monk. He does not bind quantity of life etc. and gets over (*vūvayai*) samsāra.

Cf VI 1¹ and Utt 29, 22

¹¹ (35b) Beings without self-discipline (*asamjaya*) who do not keep the commandments (*aviraya*) and do not repel and renounce bad karman (*apadīhay'apaccakkhāya-pāva-kamma*) may become gods in the abodes of the Vānamantaras etc. on account of unwillingly suffered (*akāma*) thirst, hunger etc. Description of the abodes of the Vānamantaras * *

The text mentions fourteen names of woods inhabited by the Vānamantaras only the first four of which are found in KIRFEL's *Kosmographie*

2 DUKKHA

¹ (38a) * HAMG perceive self-made suffering (*dukkha*) and self-made quantity of life only when these become effective. The statement applies to every single living being (*jīve, egattemam*) and to the entirety of living beings (*jīvā, puhuttana*)

² (39a) Attraction and transformation of matter, and breathing in connection with body-size, quantity of karman, colour and lessā in connection with age, perception in connection with intellect, actions in connection with belief, equality or difference of quantity of life (*sam'āyua, visam'āyua*) and origination (*samô-vavannaga, visamôv*) all of these specified for HAMG. At the

end beings in possession of a lessā (*salessa*) are treated separately. One mnemonic gāhā summarizing ¹⁻²

² = Pannav 17,1 331b-342a — All A¹⁻⁴ have the same perception (*sarva-veyana*) because, being devoid of intellect (*asammi-bhūya*), they experience [suffering] unconsciously (*amīdāe veyanam vedenti*). On the absolute (*a*)mīdāe see *Lehre* p 116, n 2 = *Doctrine* p 178, n 2. Abhv has *amīdāe amrdhāranayā*. Cf also XIX 5²

³ (46b) Lessā, ref to Pannav 17,2 343b-349a

⁴ (47a) The four stages of samsāra considered from the point of view of the periods during which no being entered or left (*asumna-kāla*) or a number of beings left (*mussa-kāla*) or, in the case of HMG, all the beings had left (*sumna-kāla*) them. The relative duration of these periods

⁵ (49a) Non-rebirth (*anta-kiriyā*), ref to Pannav 20 396a-407a

⁶ (49a) There are fourteen kinds of people who are substantially apt to be reborn as gods (*bhaviya-davva-deva*) viz [1] *asamjaya*, [2-5] *virāhiya*- and *avirāhiya-samjama* and *-samjamā-samjama*, [6] *asammi*, [7] *tāvasa*, [8] *kandappiya*, [9] *caraga-parivvāyaga*, [10] *kibbisīya*, [11] *tericchīya*, [12] *Ājīvīya*, [13] *ābhiogīya* and [14] *salīnga-damsana-vāvānnaga*. The lowest and highest (*jahannenam*, *ukkosenam*) divine existences in which they are reborn

⁶⁻⁷ = the end of Pannav 20 (404a, 406b), the text referred to in ⁵ — Cf *bhaviya-davva-deva* in XII 9¹ and *bhaviya-davva-* in XVIII 9¹ — Not all of the fourteen terms are clear: besides undisciplined [1] and more or less disciplined [2-5] people the list seems to mention several kinds of ascetics [7, 9, 12, 14?]. For [9] *caraga-parivvāyaga* see JAIN, *Life* p 206. In Kbh 1293 seqq [8] *kandappa*, [10] *kibbisīya*, [13] *abhioga* and other names indicate men people of indecorous and exuberant demeanour. Cf also A CH SEN, *Schools and Sects in Jaina Literature* (Calcutta 1931), p 39 *asammi*, according to Abhv, here means 'devoid of intellect' (*mano-labdhi-rahita*), hence 'annihilating bad karmas unwillingly' (*akāma-mīgarāt*), cf I 1¹¹ and 2²

⁷ (51b) Duration and relative frequency of the rebirth of *asammi* beings on the four stages of samsāra * *

3 KANKHA-PAOSA

¹ (52a) HAMG, as integral wholes, bind (*karatī*) *k a n k h ā - mohanijja-kamma* integrally They bind it, accumulate it, make it effective, perceive it and annihilate it in the three times past, present and future One mnemonic *gāhā*

The term *kankhā-paosa* (= *kāṅkṣā-pradoṣa* or *-pradveṣa*, Abhay) will appear in the text only in I 9³ — *jī.ā nam* (thus!) resp *neraivā nam kade* instead of *jītenam* resp *neraicham kade* anticipating erroneous analogy of *jī.ā nam* *l arimṣu* — *l ankḥā-mohanijja-kamma* seems to be a subspecies of the confusing kind of *karman* (wherefore it was treated in I 3 as an introduction to *mohanijja-kamma* in I 4), viz the one that causes greed, not the *karman* that confuses in consequence of greed (*kāṅkṣā mohanijjam*) as Abhay explains *k -m -k* 'undivided' and 'divided' (*savva* and *desa*) means 'with all resp with part of the space-units (*pradesa*)', cf *Lehre* par 84 The mnemonic *gāhā* distinguishes between the continuance and the disappearance of *k -m -k* at the stages enumerated (a quotation?)

² (54a) Its perceptibility is due to five causes (*kārana*) doubt (the beings are *sankiyā*), desire (*kankhiyā*), uncertainty (*vi-gicchiyā*), defection (*bheda-samāvaṇṇā*) and blemish (*kalusa-samāvaṇṇā*) The stress is on the notion 'doubt'

According to Abhay (on *kankhā-paosa* in I 9³) the notions *kāṅkṣā* (wish, desire, inclination) and *saṅkīṇā* (doubt) are related thus *darśanāntara-graho gṛddhīr evā*

³ (54b) The teaching of the Lords is true and indubitable (*nīsanka*) He who holds to it is loyal to the commandment

The half śloka *taṃ etā saccam nīsankam jaṃ jñehum parēditam* is also found in Āyāra I, p 25 (= 1, 5, 5, 3)

⁴ (55a) a The attribute 'being existent' (*atthitta*) of a thing remains if, by some impulse from without or spontaneously, that thing undergoes accidental changes, and so does the attribute 'being non-existent' (*natthitta*)

The three explanations in the comm prove that Abhay is utterly at a loss I follow the first explanation Potential existence is not lost in the *paryāyas* a finger remains a finger whether it be straight or crooked, the earth of a clod of earth also exists in earthenware, the non-existence of an *angulī* in an *angusṭhī* is also found in the latter's modifications, earth being absent in a thread is also absent in the cloth made of it This *atthittam natthitte paramamā* is as elementary a tenet as *calamāne calie* etc in I 1¹

b This is also true when the attribute 'being existent' concerns Mahavīra himself or his teaching

Again Abhay is puzzled The underlying principle probably is that of the immutable nature of Mv's person and maybe of his teaching *ettham* and *iha* here represent the *pariyāyas* mentioned above Should we perhaps, in connection with *gamanīya*, think of *gama* 'identical sequel (of the wording of a text)'?

⁵ (56b) The binding of *kankhā-mohaniya kamma* is the result of a series of causes gradually developing one from another inattention < activity < will < body < soul Stress is laid on the fact that one of these is will (*vīriya*) will exists (*atthi*)

kṃ-pavaha asks for the preceding stage The *pāthāntara kṃ-prabhava* goes back to *kṃ-pahava* —Here already *vīriya* elicits the famous solemn series *uṭṭhāṇa kamma bala vīriya purisakkāra parakkama*, Abhay says that it is mentioned here 'occasionally' (*prasangatas*) probably because he is aware of the fact that it will appear in its proper context only in ⁶

⁶ (56b) Of one's own accord one makes [karman] effective (*udīreti*) and one repents (*garahai*), checks (*saṃvarai*), suppresses (*uvasāmeti*), experiences (*veeti*) and annihilates (*nijjareti*) it by an effort of one's own will (*vīriya*)

The fragment deals with karman in general, not only with *kankhā-mohaniya-kamma* as Abhay says in his introduction —*garahai* 'repents [karman already bound]', *saṃvarai* 'wards off [future karman]'

⁷ (59b) *Kankhā-mohaniya-kamma* is perceived by HAMG, A¹⁻⁴ perceive it unconsciously ³⁻⁶ are repeated

⁸ (60a) Jaina monks (*samana niggantha*), as a result of the causes mentioned in ² above, experience it as deviations from [the right] knowledge (*nān'antara*) etc Again ³⁻⁶ are repeated * *

The repetitions in ⁷ and ⁸ are an artificial way to integrate the rather disparate paragraphs of the udd —According to Abhay the word *niggantha* is used to differentiate the Jaina *sādhu* from other *sramanas*

4 PAGAI

¹ (62b) The kinds of karman (*paḡadī*), ref to Pannav 23,1 453a (starting with the *gāhā* quoted here)-459a

² (63b) The confusing (*mohaniya*) kind of karman and its

bearings on will (*vīriya*) by the wise or foolish use of which one morally rises or falls one sinks to a lower moral level because of one's own (*āyāe*) negative attitude towards the right lore

³ (65a) Karman measured with regard to its units (*paesa*) must be perceived, whereas karman measured with regard to its intensity (*anubhāga*) may be perceived by HAMG this is Mv's own doctrine The perceptibility is either brought about (*ajjhovagamīyā tēyanā*) or endured (*uvakkamīyā v*), both with respect to action and annihilation of karman Only the Arhat, i.e. the Bhagavat, knows which of the two cases first mentioned will arise and how it [scil. the karman] will develop [in the soul]

There is something curious about the text only speaking of *pāva kamma* — *ajjhovagamīyā tēyanā* (*ābhiyupagamikī tēdanā*) is brought about by [voluntary] *pravrajā* (one might call it 'active perception'), *uvakkamīyā v* (*aupakramikī v*) by roused karman ('passive perception'), cf. Thīna 88b, Pannav. 556b — *ahākamman ahānikaranam* ('*uga*') may be terminates the sentence Probably *nikarana* is *nirjarā* although Abhay explains it otherwise, *viparināma* indeed seems to mean (religious) momentary karman and (profane) durable karman

⁴ (65b) Atom, aggregate and soul are eternal

⁵ (66a) Ever since eternity the imperfect man (*chaumattha manūsa*), even he who had reached *ohi*-knowledge (*āholiya*), nay, even he who had reached the highest degree of *ohi*-knowledge (*para-m-āholiya*) attained salvation only after having become an Arhat, a Jīna, an Omniscient Being (*kevali*), and so it will be for ever and ever The saying '*alam attlu*' is applicable (*tti vattavvam siyā*) only to these Arhats * *

The sing. subject always takes a plur. verb. Nom. *ohi* instead of *ohi* — *āholiya* (= *ādho'avadhika*) is he whose *avadhi* is 'lower than supreme *avadhi*' (*paramāvadher adhistād*) scil. 'covers a limited field' (*parimāta-kṣetra-viśayā'avadhikā*), Abhay — '*alam attlu*' hardly may be taken as a name

5 PUDHAVI

¹ (67b) The number of abodes (*āvāsa*) of the different beings (HAMG) starting with those in Rayanappabhā, the first hell (*p u d h a v i*) Six mnemonic gāhās

The numbers of hells, Bhavanavāsi-abodes and *vimānas* are the same as those recorded by KIRFEL, *Kosmographie* p 319 (cf Tattv III 2), p 264 and p 297 (cf Tattv IV 22) resp

² (68b) Calculation (permutations¹) in how many beings (HAMG) one, two, three or all of the four passions are found The beings are enumerated according to the different abodes and within each group the ten following 'items' (*thāna*), enumerated in an introductory *gāhā*, are taken into account quantity of life, size, body, joining of the bones, shape, *lessā*, belief, knowledge, activity (*joga*) and spiritual activity (*uvaoga*) There is one mnemonic *gāhā* at the end of the discussion of the H * *

6 JĀVANTA

¹ (77b) The notion 'contact' (*puttha no aputtha*, also *ānupuvvīm no anānupuvvīm*) appears in the theories of solar radiation and the limits of the world and the non-world

a The range (*jāvaryāo* [*jāvaryā* = *j ā v a n t a*] *uvās'antarāo*) and the field (*jāvaryā khetta*) of solar radiation are the same at sunrise and sunset, for the compact character of that radiation in the six directions the text implicitly refers (*kim puttham obhāseī aputtham obhāseī*² *jāva chad-dissim obhāseī*) to Pannav 28,1 499a (where ref is made to the Bhās'uddesaya, 1 e Pannav 11 261b-262a)

plus[s]amāne puttthe cf I 1¹

² (78b) = b The same implicit reference is made also in connection with the limits of the world and the non-world the contact between which is further illustrated with four similes the sea and the island, the water and the raft, the cloth and the hole, darkness and light

The word *ānupuvvī* in connection with the limits of the world and the non-world etc is explained by Abhay *prathame sthāne lokāntas tato 'nantaram dūtīye sthāne 'lokānta ity evam avasthānatayā sprśati* (local meaning), in connection with sin (see ³ below) it is explained *pūruva-pāścād-vibhāgo yatra* (temporal meaning) In ⁴ the word will again have the temporal meaning

³ (79b) Likewise, with HAMG, the action (*kiriyyā*) of injuring

living beings and in fact all eighteen sins (see I 9¹) are based on 'contact' (*putthā kappai*) They are always due to one's own doing (*atta-kadā kappai*) and every action has a continuous development (*ānupuvvum kadā kappai*) * *

⁴ (80b) Mv is questioned by the disciple Roha (nine good qualities) Among cosmic and spiritual realities, starting with the world and the non-world, none is anterior and none is posterior (*aṇānupuvvū*), all of them being equally without beginning, simile of the hen and the egg Two gāhās * *

A number of the realities referred to will reappear in I 9² the intermediate spaces, the hulls of wind and water, the regions, continents, oceans and parts of the world, the beings, the fundamental entities, measured time, karman, lessā, view, belief, knowledge, instinct (*sannā*), the bodies, activities and spiritual activities, substances, space-units, conditions (*pajjava*) and unmeasured time (*addhā*)

⁵ (81a) Mv is again questioned by Goyama The cosmos has an eightfold articulation (*atthavāhā loga-tthū pannattā*) [1] wind rests (*patthiya*) on space, [2] water rests on wind, [3] earth rests on water, [4] living beings rest on earth, [5] inanimate matters rest on the souls, [6] the souls rest on karman, moreover, [7] inanimate matters are 'caught' (*samgahya*) by scil are in the grasp of the souls and [8] the souls are 'caught' by karman Two similes explain this the inflated bladder the top part of which is filled with water and the man floating on the water by means of an inflated bladder

Cf SCHUBRING, *Worte M* p 22 The statements on the cosmic system have their starting-point in ² (world, non-world) and esp. in ⁴ where space, wind, water, earth, beings and karman figure among the realities referred to For 3-, 4-, 6- and 8-fold *loga-tthū* cf Thāna 132b, 213b, 358a and 422b resp

⁶ (83b) The interpenetration of soul and matter, simile of the ship sunk in water

The simile of the sinking ship (interpenetration) in a way contrasts with that of the floating man in ⁵ and that of the raft in ² (contiguity)

⁷ (83b) On fine and coarse moisture-bodies (*sneha-kāya* and *āu-yāya*) the former quickly perish because of their instability, the latter cling to each other and are more durable * *

We shall meet another *sneha-kāya* (the 'glue-body') in I 10¹, cf *Lehre* p 88, n 4 = *Doctrine* p 133, n 1

7 NERAIYA

¹ (84a) H (*neraiya*) AMG, as integral wholes, undergo the whole process of rebirth (*savvenam savvam uvavajjai* and *uvattai*) except the attraction of matter (viz by nutrition) which they may also effect in parts (*savvenam desam* besides *savvenam savvam āhārei*)

Is the *ṣikākāra* quoted by Abhay the author of the *Āvaśyakacūṛṇi* or *-ṣikā*?—For *uvavajjai* read *uvattai* as in the preceding question

² (85b) The souls of HAMG reach their new places of origin by way of a straight or a deflected course (*aviggaha-gai* resp *viggaha-g*)

Cf VII 1¹, XIV 1²⁻², XXXIV 1 1¹⁻², cf also *Lehre* par 95

³ (86a) Out of shame and dislike gods that are reborn on a lower stage stop taking food for a while

āhāryamāne āhārie parināmyamāne parināmie (cf I 1¹) according to Abhay indicates the shortness of the time In this connection *āhāra* means actual nutrition, *āhāra* 'attraction of matter', in fact is a law of nature and consequently inevitable —*avnikkantiyaṃ* (with Abhay's second explanation) is an adverb —*ahē atha* (Abhay and PSM)

⁴ (86b) On embryology

a The embryo (*jīve gabbham vakkamāne*) possesses the senses in their conditional state (*bhāv'indriya*), not in their material state (*davv'indriya*) It possesses the fiery and the karmic bodies, not the earthly body and the bodies of transformation and transposition Its first food consists of the menstrual blood of the mother (*māu-oya*) and the sperm of the father (*puu-sukka*) Later on (*jīve gabbha-gae samāne*) the food has great variety As there is no excretion, it all serves to build up the body and the sense-organs Nutrition, transubstantiation and breathing are effected by the entire being (*sarvao sarv'ātmanā*, Abhay) A [tube (*nādī*, Abhay) called] *māu-jīva-rasa-haranī*, which is connected with the mother and 'touches' the child (*putta-jīvam phudā*), serves to transubstantiate the food while another [tube called] *putta-jīva-rasa-haranī* running the other way round serves to build the body (*cināi, uvacināi*) Flesh, blood and brains

come from the mother (*māy'anga*), bones, marrow, hair and nails from the father (*puy'anga*) These parental contributions to the body (*ammā-pūya sarīraya*) subsist as long as the forthcoming being (*bhava-dhāraṇīya sarīraya*) is alive (*avvāvanna*)

Cf *Lehre* par 64 where reference is made to Tand 7a and 8a, Sūy II 3,21 (on *māu-oya* etc) and Thāna 170b (on *māuy'anga* i e V1y *māy'anga*, etc)

b A fully developed embryo that has by magical means participated in a cruel war or attended a devout sermon outside the mother's womb will accordingly be reborn as a H or as a G if it dies in the womb

Here the child, though still unborn, is already fully developed (*savvāhim pajattihim pajattae*), possesses intellect, the five senses, will and the body of transformation *εευεiyā-laddhīe εευεiyā-samugghācnam samohanai* — For *parāṇīyaṇi* Abhay has *parāṇīyaṇi nam*, the word is missing in the old edition — The expression *tahā-rūva samana εā māhana εā* is quite common, see I 8¹, II 5⁶, III 1^{2a} etc The term *tahā-rūta* (a Jaina variant of the Buddhist *tathā-gata*?) means 'true', 'recognizable as such'

c The embryo's positions (lying etc), conditions (sleeping etc) and feelings (happiness etc) are the same as the mother's

d Normal and abnormal birth and marks are in accordance with the embryo's former karman * *

The old edition has *εmihāyam āvajjati* (hence *āpadyate*, Abhay) for *ε āgacchati* — Probably we should twice read *εanna-bajjhāni* (instead of *ε-ε*) = *varna-bāhijāni* (Abhay's second explanation), not *varnah vadyo yeṣāṇi tāni*, cf *εīriya-εajjha* in I 8² and *utthi-veya-vajjha* in XXXIII 11

8 BĀLA

¹ (90b) * Unwise people (*eganta-b ā l a manussa*) are reborn among HAMG, wise people (*eganta-pandiya m*) attain liberation (*anta-kiriyā*) or are reborn in the heavens (*kappôvavattiyā*), partly wise people (*bāla-pandiya m*) cannot be reborn as H, but only as AMG

pannāyanti prajñāyete scil 'by me' (*kevalinā*, Abhay) — *εvaramai* for usual *εvaramai*

² (91b) Casuistic application of the theory of five kinds of actions, viz [1] physical (*kāiyā kiriyā*), [2] instrumental (*ahi-*

garanyā k), [3] hostile (*pāusiyā k*), [4] tormenting (*pāriyāvanyā k*) and [5] murderous action (*pānāvāiyā k*) ^a A man preparing a trap, piling up combustible grass or shooting an arrow commits the first three actions if his intention is directed to preparing the trap, piling up the grass or shooting the arrow, he also commits the fourth action if he intends to catch the game, to light a fire or to hit a living being, he commits the five actions if he intends to kill the game, burn the grass or kill the living being ^b If a man kills a hunter who is taking aim at a deer, he has killed a man, if the arrow strikes the deer the hunter has killed it ^c He who is guilty of the five actions will die within six months, not he who is guilty of the first four actions only ^d He who kills a man at his very side is guilty of the five actions

kacchaṃsī vā etc cf Sūy II 2,8 and 10 (JACOBI, *SBE* XLV p 458, n 2), Āyāra II 3,3,2 —Several verbs (*kajjamāne kade* etc) illustrate the tenet of the identity of the action that is being performed and the completed action, see I 1¹

³ (94a) If two equally strong men fight, the one whose karman results in *vīriya* wins

Probably we should read *vīriya-bajjhāṃ* (*vīriya-bāhyāṇi*), not *v-v* (*vīryaṃ vadhyam yeṣāṃ tām*, Abhay), cf *vanna-bajjha* in I 7⁴

⁴ (94b) Specification of all the beings depending on whether they are or are not endowed with will (*savīriya*, *avīriya*) as a faculty (*laddhi-vīriya*) and will as an active force (*karana-v*) * *

9 GURUYA

¹ (95a) Heaviness (*garutṭa*) and lightness (*lahuyatta*) of the soul as a result of committing resp abstaining from the eighteen sins, viz [1-5] the breach of the five vows, [6-9] the four passions, [10] love (*pejja*), [11] hatred (*dosa*), [12] quarrelling (*kalaha*), [13] calumny (*abbhakkhāna*), [14] backbiting (*pesunna*), [15] likes and dislikes (*rai-arai*), [16] blaming (*para-parivāya*), [17] cheating (*māyā-mosa*) and [18] heresy (*micchā-damsana-salla*) The effects of the same on samsāra

The notion heaviness has been developed from the notion lightness as a result of its lightness the soul devoid of karman rises to the top of the world

² (95b) Heaviness and lightness of a number of cosmic and spiritual realities

The realities referred to are those enumerated in I 6⁴ note —*ovāsa*^o etc. (read *pudhavi*) is part of the first *gāhā* quoted in the same text

³ (97b) To be easily satisfied (*lāghaviya* and synonyms) and free from passion (*akohatta* etc.) is salutary (*pasattha*) for the monk (*samana niggantha*) The monk who is free from likes and dislikes (*kankhā-paose khīne*) will soon attain liberation

Here at last comes *kankhā-paosa* (*kāṅkṣā-pradveṣa* or *-pradoṣa*, Abhay), the catchword of I 3

⁴ (98a) Against dissidents (*annautthiya*) the soul cannot effect a quantity of life in this world (*īha-bhaviy'āyua*) and in the world beyond (*para-bh -ā*) at the same time, but only one of these * *

Cf V 3¹ and VII 6¹

⁵ (99a) Kālāsa Vesīyaputta, a monk of Pārśva's creed (*Pasā-vaccīya anagāra*), questions the Jaina Elders (*therā bhagavanto*) a the I underlies equanimity (*āyā sāmāie, āyā sāmāiyassa atthe*), renunciation, self-discipline, repulsion of the karmic influx (*samvara*) and both the spiritual and the physical attitude (*vivega, viussagga*), b disapproval, viz of sin and folly (*bāliya*), does not go counter to passionlessness because it is necessary for self-discipline —Kālāsa's conversion, monachal career (the twenty-two *parisahōvasaggas*) and final liberation

No doubt *avahaṭṭu koha-māna-māyā-lobhe garahaha* and maybe *vivega* and *viussagga* (cf *Lehre* par 161) relate to *āloyaṇā* and *paḍikkama* which the Pāsāvaccīyas did not know —*eyam aṭṭhaṃ no saddahie* is due to the current *eyam atthaṃ no saddahai* (Abhay's *eyam atthe* is only partly correct) —For the *parisahōvasaggas* cf *Uvav* 116 and *Lehre* par 176

⁶ (101a) Goy again questions Mv the rich and the poor equally act without renunciation (*samam c' eva apaccakkhāna-kiriya kaggi*) because they disregard the commandments (*aviraṃ paducca*)

Cf VII 8⁶

⁷ (101b) The consequences, for a monk, of enjoying food prepared for him in advance (*āhākaṃma*) resp permitted food (*phāsū'esaniya*) ref to *asamvuda* and *samvuda* in I 1¹⁰

This text will be repeated in VII 8⁷

⁸ (102a) Materially (*dravyatvāt*, Abhay) the wise and the unwise are eternal, being conditions (*paryāyatvāt*, Abhay.) wisdom and folly (*bāhiyatta*) are transitory * *

This text will be repeated in VII 8⁷, cf also VII 2⁶ Abhay says what is unstable falls or breaks, what is stable lasts, e g a clod of earth (*loṣṭa*) etc. and karman as against a rock (*śilā*) etc and the soul (*jīva*).— *sāśae bālae* [c' eva], *bāhiyattam asāsayaṃ* would be a half śloka

10 CALANÃO

¹ (102b) Refutation of several tenets of the *annautthiyas*

a Affirmation of the tenet '*c a l a m ā n e c a l i e* ' proclaimed in I 1¹ b In an aggregate (*khandha*), even—in contradistinction to what the dissidents say—in the smallest possible one which consists of only two atoms (*paramānupoggala*), the cohesion is effected by a glue-body (*sineha-kāya*) Aggregates can be split only in aggregates of a smaller number of atoms or ~ and in complete atoms, not in parts of such as the dissidents maintain c The cohesion of four and more atoms results only in an aggregate (*khandhattāe kījanti*), not in suffering (*dukkhattāe k*) as the dissidents say d [For just as] speech is existent only while it is spoken (*bhāṣijamānī bhāsā*), not, as the dissidents believe, before or after having been spoken,—speech consequently exists only in virtue of actual speaking (*bhāsao nam bhāsā*)—e. [in the same way] action is affected by suffering only while being done (*kijjamānī kiriyā dukkhā*), not before or after having been done, and suffering consequently derives from acting (*karanao nam sā* [scil *kiriyā*] *dukkhā*) f Consequently one might say that 'beings experience a feasible, tangible (?) suffering which is effected at the very moment something is being done and which derives from actual acting' *kuccam phusam dukkham kajjamāna-kadam kattu kattu pāna-bhūya-jīva-sattā vedanam vedentū vattavvam siyā*

bhāṣijamānī bhāsā (in d) cf XIII 7^{1a} and Āyāra II 92,3 seq —*kajjamāna-kadam* (in e) 'that which is done while being done'

² (106a) Against the dissidents (*parautthiya*) one cannot per-

form an action in agreement with the correct monastic way of life (*īriyāvahiya*) and a profane (*samparāiya*) action at the same time

parautthiya (*anyayūthika*, Abhay) is remarkable, see also II 5¹

³ (107a) The period in which no H comes into existence etc ,
ref. to Pannav 6 204b-217b * *

*ūsāsa-Khandae*¹ *vi ya samugghāya*² *pudhav*³ *indiya*⁴ *annautthi*⁵
*bhāsā*⁶
*devā*⁷ *ya Camaracancā*⁸ *samaya-khitt*⁹ *atthikāya*¹⁰ *bīya-sae*

I have corrected the numbering of the uddesas The metre is quite defective

1 ŪSĀSA-KHANDAYA

¹ (109a) * The breathing (*u s s ā s a* etc) of beings with two up to five senses is evident (*jānāmo pāsāmo*), but also one-sensed beings breathe

² (109b) Breathing from the standpoint of matter, place, time and condition, ref to the beginning of Pannav 28 (on *āhāra*) 498b-499a

³ (110a) Wind-beings breathe wind-beings

⁴ (110a) Repeated 'death' and reappearance of inhaled wind-beings wind-beings, when inhaled, 'die' inasmuch as they lose their earthly and transformation bodies, keeping, however, their fiery and karmic bodies, they reappear

uddāttā apahr̥tya mṛtvā, Abhay

⁵ (110b) A monk who eats only lifeless matter (*mad'āi nyantha*) may be reborn as a common being (*pāna bhūya jīva satta*) endowed with intelligence and feeling, if, however, he has reached his last incarnation (*niruddha-bhava* *utthiy'atthakaraṇiyya*), he will not be reborn anymore * *

mad'āi = *mṛt'ādīn* —According to Abhay the word *itthattaṃ*, in the expression (no) *puṇar avi itthattaṃ havvam āgacchai*, is *ittha[m]taṃ* = *ittham-tvam*, or *itthattaṃ* = *ityartham*, the latter equation is impossible A more plausible explanation is that : is *etthattaṃ atratvam*

^{6a} (112a) In the sanctuary Chattapalāsaya near Kayangalā Mv answers questions posed by the brahman Khandaga Kaccāyana, a disciple of Gaddabhāli Khandaga had not been able to answer these questions when the monk (*myantha*) Pingalaga, a disciple of Mv (*Vesāliya-sāvaya*), propounded them to him at Sāvattthī

WEBER edited and discussed the Khandaga-episode in his *Über ein Fragment der Bhagavati*, ABAW 1865-66, p 242 seqq —For *satthi-tanta* = *ṣaṣṭi-tantra* 'the doctrine of the sixty conceptions (particular to the Sāṃkhya philosophy)' see WEBER, o c p 247, SCHRADER, ZDMG 68, p 110 seqq —*saṃkhāna* 'arithmetic' (*ganita-skandha*, Abhay) ?—In this text comes the first change of scene Whenever this happens in the middle of an udd (see II 5⁵, XIII 6³, XVI 3²) the text says that Mv or the person questioned leaves the preceding scene and travels through the country (*janavaya-vihāram viharai*) —*Vesāliya* is Mv himself (cf *Lehre* par 17) and probably *sāvaya* (with *myantha*) here is 'one who heard the Law from the Master's own lips' like the *Agra-* and *Mahā-srāvakas* in Buddhism, cf V 4⁷, cf also *Lehre* p 158, n 2, p 27, n 2 and p 29, n 3 (*Vesāliya-sāvayānaṃ arihantānam*) = *Doctrine* p 248, n 2, p 33, n 2 and p 37, n 4 Abhay (112b) gives an improbable explanation

1 The world, the [single] soul, liberation (*siddhi*) and the [single] liberated being (*siddha*) are finite (*saanta*), viz single (*ega*), from the material point of view (*davvao*) and finite, scil limited, from the point of view of (the) place (they occupy *khettao*), but they are infinite (*ananta*) from the point of view of time (*kālao*) and condition (*bhāvao*)

bhaviṃsu, with *bhavaṃ* and *bhavissai*, is used for the sing, see Pischel 516 and cf III 1¹ comm

2 (118a) The soul 'grows' (*vaddhai*), scil its wandering in samsāra is extended, by the twelve kinds of unwise death (*bāla-marana*) viz [voluntary] death caused by [1] weariness (*valaya-marana*), [2] incapacity (*vas'atta-m*), [3] an interior dart (*antosalla-m*), [4] the desire for a certain rebirth (*tabbhava-m*), [5] jumping from a mountain (*giri-padana*), [6] jumping from a tree (*taru-p*), [7] drowning oneself (*jala-ppavesa*), [8] burning oneself (*jalana-pp*), [9] poisoning oneself (*visa-bhakkhana*), [10] killing oneself with a weapon (*satth'ovādana*), [11] hanging oneself (*vehānasa*) or [12] offering oneself as a prey to the vultures (*giddha-pattha* = *grdhra-sprsta*, i e *g-bhaksita*)

The soul 'diminishes' (*hāyai*), scil its wandering in samsāra is shortened, by the two kinds of wise death (*pandīya-m*) viz

[voluntary] death by [1] complete immobility (*pāḍvagamaṇa*) or [2] the renunciation of food (*bhatta-paccakkhāṇa*) These both may be *nīhāriṇa* or *aṇihāriṇa* (cf comm), *pāḍvagamaṇa* always takes place without care of the body (*appadīkamma*), *bhatta-paccakkhāṇa* always with care of the body (*sapadīkamma*)

Cf also XIII 7², Thāṇa 93b and Nis 11,92 —The exact meaning of the first three kinds of unwise suicide is rather obscure According to Abhay *valaya-marana* is *bubhukṣā-parigatatvena valavalāyamānasya saṇyamād vā bhraṣyato maranam* (von KAMPTZ, *Sterbefasten* p 16 Überdruss) and *vas'aṭṭa* is *indriya-vaṣeṇa rta*, i e *pīḍita* (ibid Unvermögen) Instead of *antosalla-m* (*antaḥśalyasya dravyato 'muddhrta-tomar'ādeh bhāvataḥ sātīcārasya yan maranam*, Abhay) which von KAMPTZ translates as 'sündhaftes Sterben' ('sinful dying' or rather, I think, 'dying with stings of conscience' cf Mahānis I) other texts have *nyāna-m* *nyāna-* and *tabbhava-* according to von KAMPTZ 'mit einem Wunsch für die Nachexistenz in einer gesteigerten oder derselben Daseinsform' —According to Abhay *nīhāriṇa* and *aṇihāriṇa* mean 'taking place under circumstances (e g in a house or in a wood resp) that make the subsequent removal of the dead body necessary or not' For another explanation see von KAMPTZ, o c p 16 seq For *padīkamma* see ibid and LEUMANN, Uvav, Glossar s v

^{6b} (120a) Conclusion of the episode Khandaga's conversion and his spiritual and ascetical career (the *bhikkhu-padīmās* and the *gunarayanāsamvacchāra* fast) ending in his fasting to death At Rāyagiha Mv informs Goy of Khandaga's rebirth in the Accuyakappa and subsequent liberation

For *māsiyā bhikkhu-padīmā* see X 2⁴ below —*gunarayanāsamvacchāra* (*rayana* = *racana* or *ratna*, Abhay) consists of sixteen months of steadily prolonged fasts (*cautthaṇṇi-cauttheṇaṇṇi amikkhutteṇaṇṇi tavokammeṇaṇṇi* up to *cottisaimaṇṇi*, for *amikkhutta tavokamma* see the AUTHOR's note on Mahānis III 6), moreover, it involves certain ascetical postures (*ukkuḍḍiya* = *utkuṭṭuka* and *vir'āsana*, *avāṇḍa* = *aprāvṛta* 'naked'), cf. BARNETT, Antag p 56 — *phull'uppala-* *veḍhas* from Uvav 22 —The good qualities ascribed to Khandaga are the same as Roha's in I 6⁴ with the exception of *pagai-mauya*, cf also IX 31²²

2 SAMUGGHĀYA

(129a) The seven cases of ejection of karmic particles (*samugghāya*), ref to Pannav 36 561b-608a except *chāumatthiya-s* 590a

3 PUDHAVI

(130a) The seven regions of the nether world (*p u d h a v ī*),
ref to Jīv 88b-127b

The text quotes the first *samgaham-gāhā* found at the end of the Jīv -text

4 INDIYA

(131a) The five senses (*i n d i y a*), ref to Pannav 15,
I 293a-306b

5 ANNAUTTHIYA

¹ (131b) Against the dissidents (*a n n a u t t h i y a*, also *parautthiya*) a monk who has been reborn as a god does not 'enjoy' himself by transforming himself (*no appānām-eva appānam viuvviya pariyārei*) [into a bisexual being, because] a being cannot have more than one sex at the same time

viuvviya *strī-purusa-rūpatayā vīkṛtya*, Abhay Cf Dasā 10, 66

² (133a) The minimum duration of the embryonic state of a water-being (*udaga-gabbha*) is 1 samaya, its maximum duration 6 months, with an animal embryo (*tīrīkkha-jonīya-gabbha*) these minimum and maximum durations are 1 muhūrta and 8 years, with a human embryo (*manussī-gabbha*) 1 muhūrta and 12 years, with a 'fully developed fruit' (? *kāya-bhava-ttha*) 1 muhūrta and 24 years and with the sperm of A⁵M (*manussa-pancēndriya-tīrīkkha-jonīya-bīya*) 1 muhūrta and 12 muhūrtas

udaga-gabbha (v 1 *daga-g*, Abhay) is 'atmospheric moisture' *ossā (avasyā)* etc, Thāna 287a —A *kāya-bhava-ttha* probably is a fully developed embryo, a foetus, cf Abhay's improbable explanation

³ (133b) One embryo may be the result (*puttattāe havvam āgacchai*) of [a copulation with] one up to nine hundred beings, and one [copulation] may generate one up to nine hundred thousand beings

The first case is found with cows, the second with fish (Abhay)
Cf SCHUBRING's ed of Tand (Wiesbaden 1970), v 15

⁴ (133b) Sexual intercourse is lack of self-discipline, simile
se jahānāmae kei purise rūya-nāhyam vā būra-nāhyam vā tattenam
*kanaenam samabhidhamsejjā * **

rūya = *rūta* *karpāsa-vikāra*, *būra* = *būra* *vanaspati-viśeṣāvayava-viśeṣa*,
 Abhay

⁵ (134b) In the sanctuary Pupphavaiya near Tungiyā Elders
 of Pārśva's creed (*Pāsāvaccijjā therā bhagavanto*, for their names
 see below) instruct a group of Jaina laymen (*samanôvāsīya*) [1]
 self-discipline and asceticism cause suppression of the karmic
 influx (*ananhaya*) and purification (*vodāna*) resp , [2] rebirth as
 a god is the result of asceticism (thus Kāliya-putta), self-discipline
 (Mehila), karman (Ānandarakkhiya) or worldliness (*sangiyā*,
 thus Kāsava)

Conclusion of the episode the *therā bhagavanto* leave Puppha-
 vaiya and go on itinerating through the country, at Rāyagiha
 Mv approves of their tenets

This text is called *Tungiy'uddesa* in XI 12^{1b}, probably *jahā buya-sae*
Niyanh'uddesae in VII 10¹ and XI 9¹ refers to the end of this text —*bahu-*
dhaṇa- *vedhas* —*phāsū-esanyjenam* cf Uvās 58, for the unusual
muha-pottiyā see *Lehre* par 145

⁶ (140b) * The recompense for serving a true (*tahā-rūva*)
 samana or māhana is the hearing [of the Lore] which through
 knowledge, right judgement (*vinṇāna*), renunciation, self-disci-
 pline, suppression of the karmic influx, asceticism, purification
 and non-activity (*akiriyā*) leads to salvation

The words *saṇyama*, *ananha*, *tava* and *vodāna* occur in separate pairs in ⁵
 and form a series in ⁶, cf also Thāna 156b The text ends in a recapitulatory
 śloka the fourth pāda of which is metrically defective

⁷ (141a) Against the *annautthiyas* Mv contends that the hot
 spring (*mahātavôvatīrappabhava nāmam pāsavane*) at the foot of
 the Vebhāra hill near Rāyagiha originates from the overflow
 (*tav-vairitte vi abhinissavai*) of a place, five hundred dhanus
 in length, where many souls destined to have a hot place of
 origin and atoms together form water (*tattha nam bahave usina-*
jomiyā jīvā ya poggalā ya udagattāe vakkamanti vuukkamanti
cayanti uvavajjanti) The *annautthiyas* contend that it originates
 from the overflow of the rainfall brought about by the big clouds

gathering above a large lake (*harae appe'*) at the foot of the hill * *

agghe is an erroneous reading for *appe* = *apyah* (Abhav) — *Mahāvastu* *vatirappabhava* may be a proper noun Pāli (e.g. Vinaya Piṭaka, Pārājika 1, 4, 208) and Buddhist Sanskrit (see EDGERTON, *Buddhist Hybrid Sanskrit Dictionary*, p. 249) know a body of water in the same area called *Tapoda* or *Tapodā*, cf. also the place *Tapoban* mentioned by CUNNINGHAM, *The Ancient Geography of India* (reprint of the original edition, Benares 1963), p. 389, and by PANDEY, *HGTB*, p. 151 s.v. *Tapovana* or *Tappo*. For the Vebhāra hill see *ibid* p. 32 and JAIN, *Life* p. 353.

6 BHĀSĀ

(142a) Speech (*b h ā s ā*), ref. to Pannav 11 246b-268a

7 DEVA

(142b) The regions of the gods (*d e v a*), ref. to Pannav 1 69a, 2 84b and Jīv 158b seqq

8 CAMARACANĀ

(144a) Situation of the residence (*sabhā suhammā*) of Camara (*C a m a r a c a n c ā*), king of the southern Asuras, the *iddhi* of this god

See Introduction, notes ²¹ and ⁶². The text is called *Sabhā-uddesa* in XIII 6². The details of the description are the same as those quoted in KIRFEL's *Kosmographie*, p. 271.

9. SAMAYAKHETTA

(146b) The range of measured time (*s a m a y a - k h e t t a*), ref. to Jīv 176a seqq (beginning of the Dīv)

10. ATTHIKĀYA.

(147b) The properties of the five fundamental entities

(*a t t h i k ā y a*) with special reference to *jīva* and next to none to *poggala*

^a Each of the five fundamental entities—viz Motion (*dhamma*), Rest (*adhamma*), Space (*āgāsa*), Soul (*jīva*) and Matter (*poggala*)—is [1] devoid of sensorial properties (colourless etc) except Matter which may have five colours, two smells, five tastes and eight tactile properties, [2] devoid of form (*arūva*) except Matter which possesses form (*rūvi*), [3] inanimate (*ajīva*) except Soul which possesses life, [4] unique of its kind (*davvao ege davve*) except Soul and Matter which are infinite in number, [5] occupying only the world except Space which also occupies the non-world, [6] eternal As to their essential properties (*gunao*), they resp make possible mobility (*gamana*), immobility (*thāna*), location (*avagāhanā*), the spiritual function (*uvaoga*) and appropriation (*gahana*)

^b (148a) Each fundamental entity is the sum total of its $\frac{1}{2}$ (∞ in the case of Space) number of units (*paesa*), simile in the same way a wheel, a parasol etc (eight items) part of which is missing (according to the *niscaya-naya*, not the *vyavahāra-naya*, that means theoretically, not practically, Abhay) is not a wheel etc

^c (149a) The characteristic (*lakkhana*) of Soul is the spiritual function (*uvaoga*) By its own nature (*āya-bhāvenam*) Soul as a matter of fact possesses will (is *sautthāna* etc, see I 3⁶) which enables it to apply this spiritual function in the infinite number of possibilities (*pajjava*) of cognition—viz in the domains of the five knowledges, the three non-knowledges and the three visions (*damsana*)—thus revealing the true nature of Soul (*jīva-bhāva*).

^d (149b) The space of the world (*log'āgāsa*) consists of souls and inanimate matters and parts (*desa*) and units (*paesa*) of such. These souls possess one up to five senses or no senses (*anindriya = siddha*) The inanimate matters either have a form (*rūvi*) in which case they are aggregates (*khandha*), parts or units of such, or atoms (*paramānupoggala*), or they are formless (*arūvi*) in which case they are five in number, viz Motion, Rest, units of these two and Time (*addhā-samaya*)

^c (151a) The space of the non-world (*alog'āgāsa*) consists neither of souls nor of inanimate matters nor of parts or units of such. It is in fact *ajīva-davva-dese aguruyalahue anantehum aguruyalahuya-gunehum samjutte savv'āgāse ananta-bhāg'ūne*, i.e. part of something inanimate (viz the fundamental entity Space) that is completely beyond the notions heavy and light and equals the whole of Space minus $\frac{1}{\infty}$ part of it (viz the space of the world, *log'āgāsa*)

^f (151a) Motion, Rest, the space of the world, Soul and Matter occupy the whole world

^g (151b) The nether world, the central world and the upper world resp embrace (*phusai*, lit 'touches') a little bit more than the half, $\frac{1}{i}$ part and a little bit less than the half of the fundamental entity Motion

^h (152a) Each of the different parts of the world (the hells, continents etc and heavens) and each of the hulls that envelop them embraces ('touches') $\frac{1}{i}$ part and each of the intermediate spaces between them (*uvās'antara*) embraces $\frac{1}{x}$ part of Motion, Rest and the space of the world. One mnemonic *gāhā*

Cf VII 10¹, XVIII 7⁴, XIII 4⁴ and see *Lehre* par 57 — One question in section ^b begins with *kim kh'āṃ ti* (thus with Abhay) on which see *Lehre* p 150, n 3 = *Doctrine* p 236, n 1 — Section ^d of the text, in accordance with what is said in section ^b, expressly states that among the formless inanimate matters one may not speak of 'a part of Motion and Rest' (*no (a)dhamm'atthikāyassa dese*) Abhay, though, rightly points out the fact that other texts in this connection not only add Space but also speak of (*a*)*dhamm'atthikāyassa desa*, cf as a matter of fact X 1^{1c} and Pannav 8a — On section ^b see *Lehre* par 107

S A Y A III

*kerisa-viuvvanā¹ Camarā² kiriyā³ jān'⁴ itthi⁵ nagara⁶ pālā⁷ ya
ahivai⁸ indiya⁹ parisā¹⁰ taryammī sae das' uddesā*

1 KERISA-VIUVVANĀ (MOYĀ)

¹ In the sanctuary Nandana near M o y ā Aggibhūi and Vāubhūi, resp the second and third Goyama, question Mv on the following topic what like (*k e r i s a*) are the divine faculties (*iddhi*), esp the faculty of transformation (*v i u v v a n ā*, two similes for which see the comm) of the different Lords of the gods (*inda*), their fellow-gods of princely rank (*sāmānya*), their thirty-three principal officials (*tāyattīsiya*), their guardians of the cardinal points (*logapāla* 'margrave', Jacobī) and their principal queens (*aggamahisī devī*) The *indas* of the Asurakumāras up to the Vemānīyas of the Accuya heaven are specified as follows

^a (153a) Camara —The questioner, Aggibhūi, afterwards informs Vāubhūi of Mv's statements on Camara, Vāubhūi, being sceptical, asks and obtains Mv's confirmation, whereupon Aggibhūi questions Mv on the southern gods, Vāubhūi on the northern gods

^b (158b) Bahi, Dharana, other Lords up to those of the Joisiyas, Sakka

^c (158b) After a death-fast the monk Tīsiya is reborn as a *sāmānya* of Sakka

^d (159b) Īsāna

^e (159b) The monk Kurudattaputta becomes a *sāmānya* of Īsāna

¹ (160a) The Lords of the heavens Sanamkumāra up to Accuya * * at the end of each question

The two similes (*juṇaṃ juvāne hatthena hatthe genhejjā cakkassa vā nābhī arag'āuttā siyā evāṃ-eva* '[as firmly] as a boy may take a girl's hand or [as firmly] joined as are the spokes to a wheel's nave') illustrate compactness and firm conjunction of innumerable objects, cf also III 5¹ 6², V 6², XIII 9 Tradition observed that they do not very well fit in with this context.—Magical tricks, whether performed by a god (III 1^{1a}) or by a monk (III 5¹), are expressly said to be illusory sensorial perceptions, not reality: *Camarassa asur'indassa asura-ranno* (III 5¹ *anagārassa bhāviy'appano*) *ayam eyārūve visae visaya-mette vūe* (comm *buie*, III 5¹ *vuccai*) *no c' eva nam sampattīe vikkvimsu vā vikkvavai vā vikkvissai vā*, explained by Abhay (155a) '*visae*' *tti viṣaya eva viṣaya-mātram kṛiyā-sūnyam* 'buie' *tti uktam* 'sāmpattīe' *tti yathōktārtha-sāmpādanena* Note that *vikkvimsu* is used for the sing, Pischel 516, cf II 1^{6a} comm

² (160b) At Rāy Goy questions Mv who has been honoured by Īsāna (ref to Sūriyābha in Rāyap 14a-54b)

^a Īsāna's *iddhi* totally fills his corporeality (*sarīram gayā*); simile for which see comm (161a) Īsāna's *iddhi* is explained as the karmic result of his former existence the householder Tāmalī Moriyaputta of Tāmalitti, having become an ascetic, (164a) though an unwise one (*bāla-tavassī*), proceeds to a death-fast The residence of Bālī, Bālicancā, being without a Lord at that time, several Asuras manifest themselves before Tāmalī, entreating him to conceive the desire for post-existence (*udāna*) that will make him their Lord Tāmalī refuses three times (165b) After his death he becomes Īsāna (whose post was also vacant) and the Asuras maltreat Tāmalī's dead body (166a) Having been informed by his fellow-gods Īsāna burns down Camaracancā by merely looking at it Several Asuras go and pray for his mercy and remain submitted to him Īsāna's future.

The simile *kūdāgārasālā-dīpṭhanta* (cf Rāyap 56a) is explained by Abhay as 'as a crowd, seeing a big cloud etc, fills a belvedere'—Tāmalitti mod Tamlūk QIM 73N/15/9 (T.I, p 242)—In his ascetical career Tāmalī also practises the *pānāmā pavvayjā* which Mv explains as a bow (*panāma*) before both exalted and mean beings (gods, men, animals)—Note the Śiva-motif in Īsāna's burning down Camaracancā

^b (168a) Sakka's abodes (*vimāna*) are higher than Īsāna's and also in dealing with each other Sakka is Īsāna's superior

The south is higher than the north for geographical reasons, see *Lehre* par III

° (168b) When differences arise, Sanamkumāra is called upon to settle them

^d (168b) Sanamkumāra's future * * At the end two summarizing gāhās followed by the note '*Moyā samattā*' (see 1^{1a} above)

2 CAMARA.

¹ (169b) At Rāy Goy questions Mv who has been honoured by C a m a r a The story follows the pattern of and in places refers to 1^{2a}

^a Range of the Asurakumāras in the course of immeasurable time mighty (*mah'iddhiya*) Asurakumāras may manifest themselves in the nether, central and upper worlds for certain reasons, viz to help or harm friends or foes, to honour Arhats, and to tease gods resp simile of barbarians such as the Sabarā, Babbarā, Tankanā, Bhuttuyā, Palhayā and Pulindā taking some Aryan stronghold Camara is one of them, for his *iddhi* ref is made to the *ditthanta* in 1^{2a} above

^b (171a) Camara's *iddhi* is explained as the karmic result of his former existence the householder Pūrana, living at Bebhela at the foot of the Vinjha, proceeds to a death-fast (171b) After his death he becomes Camara, whose post was vacant, and decides to attack Sakka whose *iddhi* enrages him (172b) He informs Mv of his intention At that time the Master sojourned at Susamārapura during the eleventh year of his ascetical career, before he had reached Kevalinhood (*chaumattha-kālyāe ekkāravaśa-pariyāe*) Sakka, hearing Camara's approach, hurls his *vajra*, Camara seeks cover between Mv's feet (175b) Sakka succeeds in overhauling and seizing the *vajra* just before it will hit Mv, he explains, apologizes and thanks to Mv, he spares Camara

The text also mentions Sakka's other names, viz Maghava, Pāgasāsana (Pākaśāsana), Sayakkau (Śatakratu), Sahassakkha, Vajrapāṇi and Purandara —Maybe there is an anachronism in Pūrana's practising *pāḍvagamaṇa* before Mv had reached Kevalinhood, he is, however, a *bāla-tavassī* as was Tāmali in 1^{2a} —Bebhela (X 4° B1°, XV D 3 also Vibhela) not identified —Susamāra-

^c (182a) With monks actions result either from inconsiderateness (*paṃāya*) or from the execution of the monachal duties (*joga*)

joga yoga-nūttaraṃ ca yath'airyā-paṭhukaṃ karma, Abhay

^d (182b) As long as a living being moves or changes (*eyai veyai calai phandai ghattai khubbhai udīrai tam tam bhāvam parinamai*) [it acts and consequently] its actions harm (*pariyāvanayāe vattai*) many beings and it cannot reach the end of samsāra (*antakuṇṇā*) If, however, it stops moving and changing, the reverse is true The karman bound by actions [esp movements] performed by a monk while discharging his religious duties (*iriyāvahiyā kīriyā*) is consumed within two samayas, three similes for which see comm

Since the verbs imply real actions (*taṃ taṃ bhāvaṃ parinamai utkṣepanā-vakṣepanā-kuñcana-prasāraṇ'ādikaṃ parināmaṃ yāti*, Abhay) *jīva* here means 'living being', not 'soul' —The similes of the instantly burned handful of dry grass and the instantly evaporated drop of water clearly illustrate this momentary karman ('Momentankarman' as against 'Dauerkarman', Jacob), whereas the third simile (the foundered ship that rises as soon as its leaks are stopped), known from I 6^s, seems to be out of place in this context Probably there was an association with the expression *saṃvūḍa anagāra*, 'the monk closed [against karmic influx]' Cf VII 1^{3a} 6 7¹ and X 2¹

^e (185a) Calculation of the sum total of the spaces of time during which one monk is or several monks are inconsiderate (*paṃatta-samyaya*) or dutiful (*appamatta-s*) * *

² (185b) Goy questions Mv on the cause of ebb and flow, ref to Jīv 304b-325a (Dīv) * *

4 JĀNA

¹ (186a) Some monks who have cultivated their spiritual faculties (*bhāviy'appā anagāra*) are able to discern (*jānai pāsai*) [1] a god and ~ or his aerial car (*j ā n a*) and ~ or his goddess, when that god(dess) manifests himself (herself) thanks to his (her) power of transformation and transportation (*vuvvūya-samugghāya*), [2] the invisible parts of a tree

The central topic of III and IV is *iddhi*, see III 1¹-2³, 6³-8, 10-IV 8 Not

only the faculty of the gods to transform themselves, also the faculties of seeing such gods (III 4¹) and of performing magical tricks (III 4⁴⁻⁶) are *iddhis*, a *bhāvīy'appa* monk is *iddhimam*, see *Lehre* p 200 (par 181), n 4 Cf also the next note

² (187a) A wind-being (*vāu-kāya*), transforming itself (*vikuvvamāna*), cannot take the shape of a woman, a man, an elephant, a horse, a vehicle etc, but only the shape of a flag (*padāgāsamthuyam rūvam vikuvvai*) In this shape it may transport itself by its own power (*āya'ddhīe āya-kammunā āya-ppaogena gacchai*) However, it is not a flag, it remains a wind-being A [lifeless] cloud (*balāhaga*), on the other hand, may be caused to take (*parināmettae*) the shape of a woman etc and be transported (*no āya'ddhīe par'iddhīe* etc *gacchai*) It also remains a cloud

vāu-kāya = *vāu-kāya*, cf Pannav 416a —The text is rather enigmatic *egao* and *duhao* probably must be read as separate words but their meaning is obscure *egao* 'from or on one side' (*ekasyāṃ diśi*, Abhay) ? The pictures (*sthāpanā*) to which Abhay refers are missing In the case of *cakkavāla* (*cakra* 'wheel', viz the two wheels of a chariot?) it is said that '[*balāhage*] *egao cakkavālaṃ pi gacchai duhao c pi g*', thus Abhay In 5¹ below *egao* and *duhao* will again appear, even with *padāgā* In the same text and in XX 10² we shall again meet the synonymous sequence *iddhi kamma paoga*

³ (188a) When a being dies, the soul takes its hue with it into the next incarnation *jal-lesāim dāvvaīm pariyāittā kālam kareital-lesesu uvavajjai*, specification of the different stages of HAMG

⁴ (189a) To perform magical tricks such as leaping over the Vebhāra hill etc the *bhāvīy'appa* monk must attract particles of matter from without (*bāhīrae poggale pariyāittā*)

⁵ (189a) The sinful (*māi*) man practises 'transformations' (?) 'transubstantiations' *vikuvvai* the prepared (*panīya*) food he takes strengthens his bones and marrow, whereas his flesh and blood remain weak, this food serves to build up his body and sense-organs With the sinless (*amāi*) man, who takes unprepared (*lūha*) food, the result is just the reverse, his food issues in excretions

A rather enigmatic text which I am not at all sure to understand What is here the exact meaning of *vikuvvai* (*vaikriyaṃ kurute*, Abhay) and *vāmei* (*vamanam virecanāṃ vā karoti*, Abhay) ? Anyway, notwithstanding III 6¹ and XVIII 5⁴ (q v) our text (see also III 5² and XIII 9^b) clearly states

that *māi vikaṇṇai, no amāi vikaṇṇai* SCHUBRING (see *Lehre* paras 62, 168, 181) obviously misread this passage — *paṇiya* = *pranīta galat-sneha-binduka*, *lūha* = *rūkṣa apranīta*, Abhay — Cf XIX 3^a [8]

⁶ (189b) Only the sinless man who dies after having confessed is 'perseverant' (*tassa ārāhaṇā*) * *

5 ITTHI

¹ (190a) Only by attracting particles of matter from without the *bhāvīy'appa* monk can work his spells, viz produce objects—a woman (*t t h i*) etc (*jāva* referring to 4² above)—by magic He can also take the form (*°hattha-kicca-gaenam appāṇeṇam*) of other objects—a flag (*padāgā*), a sacred thread (*jannōvaya* = *yajñō-pavīta*), a bed (*palhatthiyā paryastikā*) etc—and thus rise into the air All this he works by his own power (*āya'ddhīe no par'iddhīe* etc as in 4²) Cf III 4⁴

Again part of the text is enigmatic For *egao* and *duhao* see 4² above Probably *°hattha-kicca-gaya*, with reversed sequence of the members of the compound (Pischel 603), stands for *°kicca-hattha-gaya* (thus once in XIII 9) and—with *appā*—means 'magically entered' *kicca* = *krtya* or rather *krtyā* 'magic' + *hattha-gaya* 'obtained', in fact *hattha* is superfluous so that twice in III 5¹ and several times in XIII 9 we have *°kicca-gaya*—The *bhāvīy'appa* monk can work all these spells in compact masses *jivam jivāṇe*, the simile known from III 1¹ q v

² (191a) = 4⁵ abbreviated

³ (191a) The sinful man who dies without confession is re-born among the servant gods (*ābhogesu devalogesu*), the sinless man dying after having confessed is reborn among other gods (*anābhogesu d*), cf 4⁶ above One mnemonic *gāhā*

6. NAGARA

¹ (191b) *Bhāvīy'appa* monks have a supernatural discernment (*jānai pāsai*) of distant objects—e g the town (*n a g a r a*) of Rāyagiha seen from Vānārasī—but only the discernment of a sinless *bh* monk accords with reality (*tahā-bhāva*), thanks to his *laddhi* and *iddhi*

Note *Vānārasī* instead of *Vārāṇasī*

² (192b) = 5¹ adapted and abbreviated

³ (193b) Sequel of 1¹ the number of body-guards (*āyarakkha-deva*) of Camara and the other Lords of the gods, varnaka referring to Rāyap 112b * *

7 PĀLĀ

* The *iddhi* of the four guardians of the cardinal points (*logapālā*) of Sakka, viz their dominion (*vimāna*), capital (*rāyahānī*), the gods and the departments under their command, and their term of life (*thū*) Subdivision of the text ^a (194b) Soma, ^b (197a) Jama (two gāhās), ^c (198b) Varuna, ^d (199b) Vesamana * *

For the 'departments' in question see *Lehre* par 132

8 AHIVAI

(200b) * Names of the Lords and *logapālas* that hold sway (*ā h e v a c c a*) in the four classes of gods, two gāhās * *

In this text the *logapālas* are nearly equal in rank with the *indas* The names are the same as in KIRFEL, *Kosmographie* p 263 seqq with only one exception Surūya takes the place of Ruamsa (*o c*, p 266)

9 INDIYA

(201b) * The range of the five senses (*i n d i y a -visaya*), ref to Jīv 373b

10 PARISĀ

(202a) * The three assemblies of gods (*p a r i s ā*), ref. to Jīv 164b * *

S A Y A IV

*cattāri vimānehi*¹⁻⁴ *cattāri ya honti rāyahānīhi*⁵⁻⁸
*neraie*⁹ *lessāhi*¹⁰ *ya dasa uddesā cauttha-sae*

1-4 VIMĀNA —5-8 RĀYAHĀNĪ

(203a) * The *iddhi* of the four *logapālas* of Īsāna, viz their dominion (*v i m ā n a*) and (203b) their capital (*r ā y a h ā ṇ ī*) etc with ref to III 7, one *gāhā*

Abhay refers to the *Dīvasāgarapaṇṇatti-saṃgahaṇī*, see *Lehre* par 47 end

9 NERAIYA.

(204b) Ref to Pannav. 17 (on *lessā*), 3 352a-357b, the first word of which is 'N e r a i e ...'.

10 LESSĀ

(205a) Ref to Pannav 17 (on *lessā*), 4 358a-369a * *

S A Y A V

*Campa ravi*¹ *anila*² *ganthiya*³ *sadde*⁴ *chaum*⁵ *āu*⁶ *eyana*⁷ *nyanthe*⁸
*Rāyagīham*⁹ *Campā candimā*¹⁰ *ya dasa pancamanmi sae*

Campa for *Campā* and *chaum*[a] for *chaumattha* metri causa —On Saya V see the AUTHOR, *Over een Fragment van de Vīyāhapannatti in Orientalia Gandensia* II (Leiden 1965), pp 145-187

1 RAVI

¹ (206b) In the sanctuary Punnabhadda near C a m p ā Goy questions Mv —In Jambuddīva the course of the [two] suns (*sūriya r a v i*) keeps to the right N E , S E , S W , N W , N E

Cf KIRFEL, *Kosmographie* p 285 seq —Campā mod Champanagar OMI 72 K/16/7 (T I , p 212)

² (207b) When there is daylight in the N and the S , it is night in the E and the W and vice versa The duration of the day is inversely proportional to that of the night (at the summer solstice, one of the possibilities enumerated) the longest day lasts 18 muhūrtas and goes together with the shortest night which lasts 12 muhūrtas, then the night starts lengthening as much as the day is getting shorter (*atthārāsa-muhuttānantare divase . sāuregā duvālāsa-muhuttā rāi*) until both day and night last 15 muhūrtas (autumnal equinox), etc

³ (209b) The three seasons and their subdivisions (*samaya* up to *uu*), the half year (*ayana*), the year and its multiples (*jua* up to *o-* and *ussappini*) from the point of view of their advent in the different quarters of Jambuddīva all these subdivisions of time begin simultaneously in the N and the S , while in the E and the W they always start one *samaya* later

The divisions of time are slightly different from those enumerated in

KIRFEL, *Kosmographie* p 337 seqq (1) for *pāna* our text has *ānā-pānu*, (2) *nāliyā* is missing, (3) to the terms *puvva* up to *sīsapahehiyā* '2' is added which means that we should read *puvva'ange puvve tudiy'ange tudie adad'ange adaḍe* etc, (4) also note the sequence *auya nūya paṇya*

⁴ (210a) The same as ¹⁻³ in Lavana, Dhāyaīsanda, Kālōda and Abbhintara-Pukkhar'addha * *

For the origin of the uddesa see Introduction § 12 (c), note that Mv is addressed as *saman'āiso* in ³⁻⁴ —Innermost Pukkhar'addha is the borderland of Samayakhetta (see II 9) beyond which measured time does not exist

2 ANILA

¹ (211b) * a As to intensity winds (*anila*) are of four kinds *īsim-pure-vāya*, *patthā-v*, *mandā-v*, *mahā-v* These winds blow in all of the eight directions, in opposite directions the wind is simultaneous and has the same intensity b Winds blowing over continents (*dīvaccaya*) and winds blowing over oceans (*sāmuḍḍaya*) are not simultaneously of the same intensity, because these winds are different from each other the Lavana Ocean does not extend beyond its coast (*tesim nam vāyānam anna-m-annassa vivaccāsenam Lavane samudde velam nāikkamai*) c Winds blow because wind-bodies move of their own accord in a normal (*ahā-riyam riya*) or an anomalous way (*uttara-kiriyam riya*), or because Vāukumāras or °rīs set them in motion (*udirenti*) for some reason d Ref to II 1³⁻⁴

² (213a) With regard to the souls that inhabit them materials may be viewed in their original or in their elaborated state (*satthāiya sattha-parināmiya*) Thus many materials (food, metals, leather etc, charcoal, dung etc) inhabited by earth- or by water-souls or by vegetal or animal souls in their original state in a way may be considered (*tti vattavvam siyā*) to have become fire-bodies later on

satthāiya sattha-parināmiya transformed by means of some instrument (e.g. a mortar and pestle, Abhay), cf also VII 1⁸ and *sattha-pariṇaya* in XVIII 10^{4b}

³ (214a) The dimensions of Lavana etc, ref to Jiv [Dīv] 324a seqq * *

3 GANTHIYA

¹ (214a) Against the *annautthiyas* although a soul may have thousands of quantities of life (*āuya*) all of which are tightly linked up with each other—simile like the meshes of a net (*jāla-gaṇṭhiya*)—it cannot experience (*padisaṃvee*) a quantity of life in this world (*iha-bhaviy'āuya*) and a quantity of life in the world beyond (*para-bh-ā*) at the same time

Cf I 9⁴ and VII 6¹

² (215b) HAMG enter a new state of existence with a certain quantity of life wrought (i.e. bound) in their former existence, that quantity of life depends on the new place of origin (*joni*), consequently on the new species, H etc., in which the soul comes into existence * *

4 SADDA

^{1a} (216a) The imperfect (*chaumattha*) hear only contiguous musical sounds (*puttha sādḍa*, ref to I 1²) from a certain distance (*āra-gaya*), whereas kevalins discern (*jānai pāsai*) sounds from beyond every distance (*āra-g*, *pāra-g*, *savva-dūra-mūla-m-anantiya*) because their knowledge (*nāna*) and vision (*damsana*) are unlimited and unrestrained

^{1b} (217b) The imperfect laugh and grieve, they sleep and nod while standing upright (*payalāejjā*), not so the kevalins because joy or sorrow and sleep are effected by the karmans that disturb conduct (*caritta-mohaniya-kamma*) and cloud vision (*darisan'-āvaraniya-k*) resp With all kinds of beings, HAMG, joy or sorrow and sleep bind seven or all of the eight karmans

payalāejjā pracaḷām ūrdhva-sthita-nidrā-karaṇa-lakṣaṇāṃ kuryāt pracaḷāyet, Abhay —In dealing with the karmans bound by joy or sorrow and sleep the text distinguishes between the case of one being (*jīve*) and that of several beings (*pohattieham*) In the latter case there are three possibilities (*tiya-bhanga*) viz, according to Abhay, all bind seven karmans, one being binds eight and the others bind seven karmans, or some bind seven and some eight karmans, with *jīv[ā]* (plural!) and *eg'indiyā*, though, only the third possibility occurs

² (218a) Hari Negamesi, Sakka's messenger, can take an embryo (*gabbha*) from the orifice of a mother's womb (*jonī*) without hurting it

Cf SCHUBRING's translation, *Worte Mv* p 20, corrected in *Lehre* p 26, n 7 — *chavi-ccheda sarīra-ccheda*, Abhay — There is no allusion to Mv's transplantation depicted in Jinac 21-28

³ (219a) Mv forbids the Elders to blame the young monk Aimutta, a disciple of his, who amuses himself by making his alms-bowl sail in a brook, as a matter of fact Aimutta will achieve salvation in his present life

Cf SCHUBRING, *Worte Mv* p 19 — For Aimutta's *pavvajjā* cf Antag 6 Children are allowed to the *pavvajjā* at the age of seven years and a half (*Lehre* par 137) and even at the age of six years, cf the half *gāhā* quoted by Abhay *chav-variso pavvaio niggantham rouṇa pāvayanaṃ*

⁴ (220a) Two gods of Mahāsukka, the seventh heaven, ask Mv in thought (*manasā*) how many of his disciples will achieve salvation In the same way Mv answers seven hundred Knowing that Goy wonders what kind of gods they were and what they had wanted, Mv sends his disciple to the gods themselves, they inform him of the facts

⁵ (221a) Gods are neither self-disciplined (*saṃjaya*) nor lacking self-discipline (*asaṃjaya*) nor partly self-disciplined (*saṃjayāsaṃjaya*), one might say (*tti vattavvam sīyā*) that they are 'not self-disciplined' (*no saṃjaya*)

'Not self-disciplined', according to Abhay, is a euphemism (*anīṣṭhura-vacana*) for 'lacking s-d', like *paralokībhūta* is a euphemism for *mṛta* Probably, though, here and in other such expressions *no* only means 'beyond the notion of'

⁶ (221a) The gods speak Ardhamāgadhī (*Addhamāgahā bhāsā*)

On the six languages Abhay quotes the verse we read in Rudrata's *Kāvyaśaṅkārā* 2, 12 On the meaning of Ardhamāgadhī he says *Māgadha-bhāṣā-lakṣaṇaṃ kṛṇṇīc ca Prākṛta-bhāṣā-lakṣaṇaṃ yasyām asti sā 'rdhaṃ Māgadhyā itī vyutpattīyā 'rdhamāgadhī 'ti* Cf Pischel 4 and 16 seq

⁷ (221b) A kevalin immediately recognizes (*jānati pāsati*) a monk who will achieve salvation in his present life, the imperfect can only deduce this knowledge by certain means of cognition (*pamāṇao*) or know it from hearsay

'From hearsay' means when they have heard it from one of the ten kinds

of people who know, viz a kevalin, a *svayambuddha* (Abhay 's explanation of *tap-* [scil *kevali-*] *pakkhiya*) and their male and female disciples (*sāvaga* and *sāvīyā*, a *kevali-sāvaga* being *jinasya samīpe yah sravanārthī san snoti*, see II 1^{6a} comm) and lay followers (*uvāsaga* and *uvāsiyā*) The same ten persons will reappear in IX 31^{1a}

⁸ (221b) The four means of cognition (*pamāna*, viz *nāna-guna-pamāna*), ref to Anuog 211a-219a

The four *pamānas* are direct cognition (*paccakkha*), conclusion (*ammāna*), comparison (*ovamma*) and tradition (*āgama*)

⁹ (221b) A kevalin immediately discerns [a monk's] final karman (*carīma-kamma*) and [his] final annihilation of karman (*c -niyyarā*), the imperfect, however, etc as in ⁷ above

¹⁰ (221b) The Vemāniya gods are either given to untruth and heresy (*māi micchādittu*) or not (*amāi sammadittu*) Among the latter some are enjoying the first samaya of their existence (*anantarōvavannaga*) and some are enjoying a further samaya (*paramparōv*) The latter are fully developed (*pajjattaga*) or not (*ap*) Among those that are fully developed some are attentive (*uvautta*) and some are not (*anu*) Only Vemāniyas that are *uv pajj paramparōv amāi sammad* are able to discern the kevalin's eminent (*pañīya*) inner sense (*mana*) and speech (*vat*) * *

¹¹ (222a) From their heaven the Anuttara gods are able to question a kevalin and they can understand his answers, because the substances grouped in their inner sense are infinite in number (*tesu nam devānam anantāo mano-davva-vagganāo laddhāo*)

The only other place in the Viy where these *mano-davva-vagganāo* are mentioned is XIV 7^{1b}

¹² (222b) The Anuttara gods are *uvasanta-moha*, which means that the confusing karman is suppressed in them

¹³ (223b) Kevalins do not discern by means of the senses (*āyāna*) because their knowledge and vision are unlimited and unrestrained, ref to ¹ above

This text will be repeated in VI 10⁵

¹⁴ (223b) A kevalin's limbs (*uvagarana*) are movable (*cala*) because [the soul], a real *dravya*, possesses the activity [called]

will (*vūṇiya-sajoga-saddavvayāe*), consequently they do not always occupy the same units of place (*āgāsa-paesa*)

The text is rather obscure Professor SCHUBRING (in a letter dated 18 3 65) corrects his explanation of *seya-kāla* in *Lehre* p 89, n 5 = *Doctrine* p 134, n 4 vibration (*s'eya* = *saya*) does not suit the context and *seya-kāla* probably is *esyat-kāla* as Abhay says (cf the places quoted in the PSM s v *sea, sea-āla*), although the form remains etymologically obscure Or could *seya-kāle* simply mean 'in a wink'? Cf XXV 8^a — *saddavvayā* = *saddravayatā* (Abhay's first explanation)

¹⁵ (224a) He who knows the fourteen pūrvas (*coddasapuvvi*) is capable of showing you, by magical means, an object multiplied into a thousand identical objects (*pabhū ghadāo ghada-sahassam abhinuvattettā uvadamsettae*), because an infinite number of objects or substances are distributed in him like [the seeds in?] a poultice (*aṇantāṃ dāvvaṃ ukkariyā-bheenam bhijjamānāṃ*)

ukkariyā-bheenam utkārīkā-bheda eraṇḍa-bhijjānāṃ *iva*, Abhay

5 CHAUMA[TTHA]

¹ (224b) The *chaumattha*, ref to I 4⁵

² (224b) Against the *annautthiyas* with HAMG perception may correspond (*evambhūyā veyanā*) or not correspond (*anevambh v*) with the actions performed (*kadā kammā*) According to the dissidents it always corresponds

To confirm this statement Abhay refers to such phenomena as sudden accidental death (*apamṛtyu*), war massacres and the like

³ (225a) In Bhāraha there were seven *kulagaras* etc during the present *osappinī*, ref to Samav 15ob * *

6 Āu

¹ (225b) A short life (*āu*) is the karmic result of harming living beings, lying and giving true monks (*tahā-rūva samana vā māhana vā*) forbidden food, a long life is effected by doing the reverse A long unhappy life is the karmic result of harming,

lying and scolding monks or giving them food reluctantly, a long happy life is effected by doing the reverse

tahā-rūva samana vā māhana vā see I 7⁴ comm

² (228a) Actions (*kiriyā*) are [1] purposive (*ārambhuyā k*), [2] appropriative (*pariggahuyā k*), [3] emotional (*māyā-vattiyā k*), [4] implying non-renunciation (*apaccakkhāna-k*) or [5] implying heresy (*micchādamsana-k*) Casuistic application of this theory to special cases of selling and buying When a salesman (a) tries to get back something that has been stolen from him, or (b) withholds the thing (*bhande ya se anuvanīe siyā*) a person wants to buy, or (c) gets the counter-value (*dhane se uvanīe siyā*) of the thing he sells, he commits the first four actions (*hetthulāo* [*adhastana*] *cattāri kiriyāo*) and under circumstances [viz when he is a heretic, Abhay] also the fifth action, in cases (b) and (c), on the other hand, these actions 'diminish' (cease, do not exist² *payanuībhavanti*) for the buyer Moreover, if that salesman (a) has got back the stolen thing, or (b) does not withhold the thing a person wants to buy, or (c) does not get the counter-value of the thing he sells, these actions 'diminish' for the salesman, while in cases (b) and (c) the buyer commits them

Cf VIII 5¹ and *Lehre* par 100

³ (228b) A newly-lit fire-body has much karman (*mahākam-matarāya*), is very active (*mahākiriyatarāya*), possesses a great karmic influx (*mahāsavatarāya*) and much sensation (*mahāvedanatarāya*), a dying fire-body and an unlit one have little karman (*appak*) etc

⁴ (229b) Casuistic application of the theory of the five kinds of actions (explained in I 8² and III 3¹) to special cases of shooting an arrow If a man who takes a bow (etc up to) and shoots an arrow hits a living being, he is involved (*puttha*) in the five actions and so are the bodies of which his bow and arrow are made, viz the wood of the bow (*dhanu-puttha*), the bow-string (*jīvā*), its tendon (*nhāru*), the arrow (*usu*), viz its shaft (*sara*), feather (*pattana*), barb (*phala*) and string (*nhāru*) If, however, the arrow hits the living being while falling back down, the man and the bow are involved only in the first four actions,

whereas the arrow, the bodies of which it is made and the beings that receive the falling arrow (*je vi ya se jīvā ahe paccovaya-mānassa* [pratyupapātatas, cf Pischel 77] *uvaggahe citthanti*) are involved in the five actions

Cf *Lehre* par 100 — Obviously the text is connected with ² above although not the same group of 'five actions' is meant and although it does not say that the actions are 'committed' (*kiriya kappā*) but only that the archer, the bow, the arrow and the beings that are hit (cf XVI 1³) are involved or implicated in, lit 'touched by', the actions (*kiriyaṃ puttha*) — Note the construction *jāṃ tae paṇi* (229b) and the curious idea (230a b) of the animated nature of the arrow etc

⁵ (230b) Against the *annautthiyas* up to about four or five hundred yojanas the hell-world is thickly covered (*samāinna*) with hell-beings, not man's world with human beings

'Thickly' is illustrated with the similes *juvām juvāṇe arag'āuttā siyā*, see III 1^{1a} comm

⁶ (230b) The faculty of transformation (*vuuvittae*) with hell-beings, ref to Jiv 117a

⁷ (231a) [No dialogue] A monk who thinks to himself (*manam pahārettā bhavaṃ*) that it is not sinful to enjoy *āhākamma* food etc (ten cases, see the comm), or who, saying so publicly, enjoys such food, or who gives such food to others, or who teaches in public that it is not sinful, such a person cannot, without confession, be 'perseverant' in the hour of death (*natthi tassa ārahanā*)

The ten cases of forbidden food (cf also *Lehre* par 154) are

- 1) *āhā-kamma* food prepared especially for the religious mendicant
- 2) *kīya-gada* food bought especially for the mendicant
- 3) *phaviyaya* food reserved for the mendicant (cf *sthāpanā-karmika* in SBE XLV p 132, n 7)
- 4) *raiya(ga)* = *racita*, according to Abhay a kind of *auddeśika* fault (see ibid p 131 under 2) consisting in sweetening the alms
- 5) *kāntāra-bhatta* according to Abhay *kāntāram araṇyaṃ tatra bhikkhukāṇāṃ mṛtāhārtham yad vhiṭtaṃ bhaktaṃ tat kāntāra-bhaktam*, food for mendicants living in the wood? (cf *Lehre* par 154)
- 6) *dubbhikkha-bhatta* what is scratched up during a famine
- 7) *vaddaliyā-bhatta* the same during a storm (*vārdalikā megha-durdinaṃ*, Abhay)
- 8) *gilāṇa-bhatta* food for a sick mendicant
- 9) *scjāyara-pmda* (elsewhere also *sāgāriya-p*) food given by the person in whose house the mendicant sojourns

10) *rāya-pmḍa* alms given by a prince or his people Faults 5-10 are also found in IX 33^{2a}, faults 1-8 (together with other faults) in Uṇav 96, cf Nāy 1, 1, 144

⁸ (231b) An assistant teacher (*āyariya-uvajjhāya*) who, in his domain, indefatigably serves his *gana* will attain liberation in his present existence or in his second or third rebirth

He cannot attain liberation in his first rebirth because, being a pious man, he will first be reborn as a god, and as such he cannot achieve salvation (Abhay)

⁹ (231b) Wherever a person who pronounces a false (*alienam*) accusation (*abbhakkhāi*) is reborn (*abhisamāgacchati*) [as a man etc *mānusav'āda*, Abhay], he will have to endure (*padisam-veeti*) being treated in the same way (*tassa taha-ppagārā c' eva kammā kappanti*)

7 EYANA

¹ (232b) An atom (*paramānu-poggala*) may move etc and change its accidentals (*eyāi veyāi jāva tam tam bhāvam parinamai*) or not Of an aggregate of two or more atoms either all the atoms may do so or not, or one part of the atoms may do so and the other atom(s) not

The changing of accidentals is conceived as a movement *eyāi*, cf III 3^{1d}

² (232b) Only an aggregate of ∞ atoms, not a single atom nor an aggregate of two up to 2 atoms, can be cut with a knife, burnt (*jhuyāejjā*) in a fire (*aggi-kāyassa majjham majjhena*), become wet (*ulla*) in the cloud Pukkhalasamvattaga, swim in the Ganges against the stream and perish there or get into a whirlpool or a drop of water

On the cloud Pukkhalasamvattaga see *Lehre* par 120

³ (233a) An atom has no halves (*an-addha*), no middle (*a-majjha*), no units of space (*a-padesa*) All aggregates have units of space (*sa-p*) but only aggregates of an even number of space-units have halves (*sa-a*) and only aggregates of an odd number of space-units have a middle (*sa-m*) Aggregates of x, 2, or ∞ units of space are *sa-a a-m sa-p* or *an-a sa-m sa-p*

Cf XXV 4⁸

⁴ (233b) When two atoms, an atom and an aggregate or two aggregates touch each other

the touching occurs between	in the cases marked with an ×								
	I	II	III	IV	V	VI	VII	VIII	IX
1) 1 part of a + 1 part of b	—	—	—	—	×	×	—	×	×
2) 1 part of a + n parts of b	—	—	—	—	—	×	—	—	×
3) 1 part of a + the whole of b	—	—	—	×	×	×	×	×	×
4) n parts of a + 1 part of b	—	—	—	—	—	—	—	×	×
5) n parts of a + n parts of b	—	—	—	—	—	—	—	—	×
6) n parts of a + the whole of b	—	—	—	—	—	—	×	×	×
7) the whole of a + 1 part of b	—	×	×	—	×	×	—	×	×
8) the whole of a + n parts of b	—	—	×	—	—	×	—	—	×
9) the whole of a + the whole of b	×	×	×	×	×	×	×	×	×

N B —a and b are in I atom and atom, in II atom and aggregate of 2 *paesas*, in III atom and aggregate of 3 up to ∞p , in IV aggregate of 2 *p* and atom, in V aggregate of 2 *p* and aggregate of 2 *p*, in VI aggregate of 2 *p* and aggregate of 3 up to ∞p , in VII aggregate of 3 up to ∞p and atom, in VIII aggregate of 3 up to ∞p and aggregate of 2 *p*, in IX aggregate of 3 up to ∞p and aggregate of 3 up to ∞p

⁵ (234b) a The minimum and maximum durations of atoms and aggregates depending on whether they are in motion (*seya*) or in rest (*nireya*) and according to the degree (*guna*) of their material properties. In respect of the duration of motion and rest sound (here regarded as a property of matter *sadda-parimaya poggala*) and its reverse (*asadda-p p*) are equated with atoms and aggregates in motion and in rest resp b Likewise, for all the cases described above, the minimum and maximum durations of the interval between two periods of rest (*antara*) during which the motion is effected. Even the maximum duration is immeasurably short, viz $\frac{1}{4}$ *āvaliyā*

Cf XXV 4^o —For the gradation (*guna*) of the properties colour (*kāla*) etc see *Lehre* par 59 For the (a)*sadda-p p* cf *Lehre* p 90 where 'in der Dauer der Bewegung und Ruhe gleichgesetzt' of course is not 'equated during motion and rest' (*Doctrine* p 134) but 'equated in respect of the duration of motion and rest'

⁶ (235b) The numerical relation of quantity of life to place is the comparatively weakest (*savva-tthove khetta-tthān'āue*), 2 times stronger (*asamkhejja-guna*) is its relation to space (*ogāhana-tth -ā*), as many times stronger still its relation to substance (*davva-tth -ā*) and as many times stronger still its relation to accidentals (*bhāva-tth -ā*) One mnemonic gāhā

On this subject Abhay quotes and explains fifteen Prākṛit gāhās which are not found in the Tīkā on Pannav 3

⁷ (237a) Specification of HAMG from the point of view of their purposive activity (*ārambha*) with regard to other beings, and of their appropriating (*pariggaha*) activity with regard to bodies (*sarīra*), karmans (*kamma*), substances (*davva*), abodes (*bhavana grhaka, nivāsa*, Abhay), living beings, objects etc

⁸ (238b) [No dialogue] The death of an ignorant man is the result of a cause (*heum annāna-maranam marai*) whereas that of a kevalin is not (*aheum kevali-m m*) and that of an imperfect being either is (*heum chaumattha-m m*) or is not (*aheum ch -m m*) The ignorant man does not conceive that cause in any of the four ways of conception (*heum na jānai pāsai bujjhai abhisamāgacchai*) and does not draw the conclusion from it (*heunā na jānai* etc) The kevalin conceives that there is no cause (*aheum jānai* etc) and draws the conclusion from that absence of cause (*aheunā jānai* etc) If there is a cause the *chaumattha* conceives it and draws the conclusion from it, but if there is no cause he does not conceive that absence of cause nor does he draw the conclusion from it Cause (*heu*) resp absence of cause (*aheu*) according to the four kinds of (non-)conception and (non-)conclusion and cause resp absence of cause of death are here called 'the five causes' (*panca heū*) resp 'the five non-causes' (*panca aheū*) * *

In Tḥān 306a the eight sentences of this text are transposed as follows 3 4 1 2, 7 8 5 6, which means a gradation The Vy does not want to start with a negation In both commentaries Abhav says quite a lot, but also admits that he does not understand the exact meaning of this text (239b ult = Tḥān 307a 3), which is very obscure indeed

8 NIYANTHA

¹ (240a) Nārayaputta, a disciple of Mv, being questioned by his condisciple N i y a n t h ī p u t t a, contends that all objects are divisible (*sa-addha sa-majjha sa-paesā*) from the point of view of substance, place, time and condition Niyanthīputta, however, shows that the atom (*paramānupoggala*) and the objects (*poggala*) that occupy one unit of space (*ega-paes'ogādha*), last one unit of time (*ega-samaya-thiīya*) and possess one degree of one property (e.g. *ega-gūma-kālaya*) resp prove to be indivisible from the said points of view Objects rather are either divisible (*sa-paesā*), indivisible (*a-p*) or infinite (*ananta*) Moreover, Niyanthīputta explains that they may be at the same time *a-p* from one and *sa-p* (or *a-p*) from another point of view There is, however, one restriction *poggalā*s that are *a-p* as to substance (scil atoms) always are *a-p* as to place, and *poggalā*s that are *sa-p* as to place always are *sa-p* as to substance (scil aggregates) At the end the relative frequency of the different cases

Abhay quotes and explains thirty-six *vyddhōkta* Prākṛit gāhās in connection with the calculation at the end of the text

² (244a) Goy again questions Mv. a The total number of souls neither grows nor diminishes, but eternally (*savv'addham*) remains stationary (*jīvā no vaddhanti no hāyanti avatthiyā*) Yet there are spaces of time during which the number of souls living on the different stages and substages of existence taken one by one either grows or diminishes or remains stationary (*nerariyā* etc *vaddhanti vi h vi av vi*) The number of Siddhas either grows or remains stationary The minimum and maximum durations of the spaces of time during which these three resp two developments are found are specified for HAMG and Siddhas b Souls neither enter existence, nor do they leave it, nor do they enter it while other souls leave it, they eternally (*savv'addham*) are without beginning and end (*jīvā no sōvacayā no sāvacayā no sōv-sāv niruvacaya-niravacayā*) Yet there are spaces of time during which souls only enter a particular stage of existence, only leave it, enter it while other souls leave it or neither enter nor leave it (*nerariyā* etc *sōvacayā sāv sōv-sāv*

niruvacaya-niravacayā) With one-sensed beings, though, only the third case (*sôv -sâv*) is possible and with Siddhas only the first case and the fourth case (*sôv*, *niruv*) are possible The minimum and maximum spaces of time in question are specified for HAMG and Siddhas * *

9 RĀYAGIHA

¹ (246a) The name R ā y a g i h a applies to that town in respect of all its constituent parts, ref to 7⁷ above

² (246b) The radiance of the day is due to bright (*subha*) particles (*poggala*) and their accidentals (*poggala-parināma*), the darkness of the night is due to *asubha poggalas* and *p -parināmas* For the same reason H and A¹⁻³ are dark, G are radiant and in A⁴⁻⁵ and M radiance and darkness are mixed (*subhāsubha poggala* and *p -parināma*)

For the origin of darkness see also VI 5¹ below

³ (246b) The divisions of time (*samaya* up to *ussappinī*) only count for mankind

⁴ (247b) *Pāsāvaccijjā therā bhagavanto* question Mv On the authority of Pārśva himself Mv declares that in 'the world the measures of which cannot be expressed in numbers' (*asamkhejje loe*) there were, are and will be [generally speaking] an infinite number (*ananta*) of days, but at the same time [viz in each of the three cases?] a limited number (*paritta*) of days According to Pārśva (epithet *puris'ādānīya*) the world (*loya*) is eternal (*sāsaya*), has neither a beginning nor an end, is limited (*paritta*) and surrounded (*parivuda*) [by the non-world, Abhay] Below it is expanded (*vitthunna* = *visīrṇa*) and like a bedstead (*palyanka*), in the middle it is narrow (*samkhitta*) and like [the flat discus of] Indra's thunderbolt (*vara-vaira*), above it is broad (*visāla*) and like a drum standing upright (*uddha-munga*)

Conclusion of the episode the *Pāsāvaccijja* Elders, being very much impressed, are converted (The *jāvas* refer to Kālāsa's conversion in I 9⁵) Later on they will attain salvation, some of them after having been reborn in the heavens

Read *taṃsī ca ṇaṃ sāsayaṇīsī logaṇīsī* instead of *tesīmī* (old ed and Āg.S ed) or *teṃsīmī* (J P ed) *ca ṇaṃ* etc —The Pāsānvaccijjas want to test Mv who, being *savvaṇṇī* etc, forestalls their question by bringing forward Pārśva's description of the universe, for which see KIRFEL, *Kosmographie* p 209 seq and *Lehre* par 103 In IX 32^b Mv will declare that he himself discovered the truth about the eternity of the world —For *nīltyanti* Abhay has *vīltyante* —The rather obscure *asaṃkhye loc* (*asaṃkhyāte 'saṃkhyāta-pradeś'ātmakatvāt loke caturdaśa-rajjv-ātmake kṣetra-loke ādhāra-bhūte*, Abhay, cf also XXV 2³, VIII 10⁵ and XXV 4²) and the unusual *jīva-ghana* (technical terms from Pārśva's doctrine?) do not make the interpretation easier We cannot follow Abhay where he says, commenting upon *ananta* and *paritta*, that time passes for souls that are embodied in the *sādhāraṇa* and in the *paritta* (i e *patteya*, *Lehre* par 106) way, because it is equal to the duration of these conditions (*tat- [scil avasthā-] sthiti-lakṣana-paryāya-rūpatvāt tasya [scil kālasya]*) —As to the etymology of *loka* probably we should read *bhūe* (scil *loc*) *parīṇae* [y]a *jīveṇ* etc (cf *hīryā-vāi* [y]a *karissamī* etc in Āyāra 1, 1) because, in spite of Abhay's allegation, *ajīvaṃ* (*pudgal'ādibhir*) *na lokyate* —c^o or *icchāṃ* formulistic for *icchāmo*

⁵ (248a) The four classes of gods and their number of subclasses the Bhavanavāsīs have 10, the Vānamantarās 8, the Joisīyas 5 and the Vemānīyas 2 subclasses At the end one gāhā summarizing the udd * *

Cf Tattv IV 11-13 and 17 seq

10 CANDIMĀ

(249b) In the sanctuary Punnabhadda near Campā Goy questions Mv the course of the [two] moons (*c a n d i m ā*) etc is like that of the suns, ref to V 1 above * *

Cf KIRFEL, *Kosmographie* p 288, cf also V 1 and Introduction § 12 (c)

S A Y A VI

*veyaṇa¹ āhāra² mah'assava³ ya sapaesa⁴ tamuya⁵ bhavie⁶ ya
sālī⁷ pudhavi⁸ kamm'⁹ annautthi¹⁰ dasa chatthagammi sae*

1 VEYANĀ.

¹ (250a) Strong perception (*veyanā*) means strong annihilation of karman (*niyyarā*) but spiritual (*pasattha*) annihilation of karman [in piety] counts more than perception whether strong or not (*mahā-veyanassa ya appa-v ya se see je pasattha-niyyarāe*) the H of the sixth and the seventh hell perceive [and consequently annihilate karman] very strongly, but with monks (*niggantha*) [thanks to a pious life] annihilation of karman is yet stronger (*mahāniyyaratara*) In the first case, indeed, the bad karmans (*pāvāim kammāim*) stick together more tightly (*gādhikayāim* etc) [in the soul] likewise it is less easy to clean a dirty garment than a stained one and whereas it is impossible to beat off fragments (*ahābāyara poggala*) of an anvil (*ahugarana* and °nī), a handful of dry grass, when thrown in a fire, is instantly burned and a drop of water on a red-hot piece of iron instantly evaporates

The old ed has *se keṇaṃ kh'āi aṭṭheṇaṃ* instead of *keṇ' aṭṭheṇaṃ* — *ahugaranī* = *adhikaranī yatra lohakārā ayo-ghanena lohāni kuṭṭayanti*, Abhay — We met the similes of the grass and the drop of water already in III 3^{1d}

² (251b) The instrumental forces (*karaṇa*) without which perception is impossible, are with A¹ body and karman, with A²⁻⁴ (*vigalēndriya*) speech, body and karman, with H, A⁵, M and G inner sense, speech, body and karman With G the *karanas* are bright (or fortunate, *subha*) and perception consequently is agreeable (*sāya*), with H the same are dark (*asubha*) and disagreeable (*asāya*), with AM they are mixed (*subhāsūbha*) and varying (*vemāyāe*)

³ (252a) Monks who practise the ascetic methods (*padimā-padivannaga anagāra*) perceive and annihilate karman strongly, the H of the sixth and the seventh hell perceive strongly but annihilate little, monks that have attained the *selesī* state perceive little but annihilate strongly, the G of the uppermost heavens (*anuttarôvavāya deva*) perceive and annihilate little One gāhā summarizing the udd * *

2 ĀHĀRA

(252b) * Ref to Pannav 28 (Ā h ā r ' uddesa) 498b-520b * *

3 MAH'ASSAVA

Two gāhās summarizing the following sūtra

¹ (253a) For him who possesses much karman, is given to much action, undergoes a great karmic influx and has a strong perception (*mahā-kamma mahā-kiriya m a h ā s a v a mahā-vedana*) the [karmic] particles (*poggala*) are bound and accumulated (*bajjhanti cijjanti uvacijjanti*) and his self (*āyā*) [scil his body (*bāhy'ātmā śarīram*, Abhay)] changes (*parinamati*, text °*manti*) into a whole of bad unlucky qualities Just so do the [constituent] particles (*poggala*) of a new, still unwashed (*ahaya*, ['*dhoya*]) garment that has just been made (*tantu-gaya*) On the other hand from him who undergoes only a small karmic influx etc the [karmic] particles are separated (*bhijjanti chijjanti* etc) and his self changes into a whole of good lucky qualities Just so do the dirt particles of a garment that is being washed

Since *mah'assava* is the title of the udd originally the series *mahā-kamma* etc probably started with *āsava* as it actually does the second time it appears (*app'āsava appa-kamma a-kiriya a-vedana*) —*tantu-gaya turī-vem'āder apanāta-mātra*, Abhay

² (254a) The accumulation of the constituent particles (*poggalōvacaya*) of a garment happens either by an impulse from without (*paogasā*) or spontaneously (*vīsasā*) That of karman (*kammōvacaya*) happens only by an impulse (*paoga*), viz by the

application of the three—resp, see 1² above, one or two—
[other] instrumental forces (*karana*) inner sense, speech and
body

³ (254b) The accumulation of the constituent particles of a garment has both a beginning and an end (*s'ādīya sapajjvasīya*), it is neither without beginning nor without end (*no anā no ap*) That of karman may be [1] *s'ā sap*, namely in the case of the monk binding karman as a result of his discharging the religious duties (*īriyāvahīyā-bandha*, see III 3^{1d}), [2] *anā sap*, namely in the case of the being that will achieve salvation (*bhava-siddhīya*), [3] *anā ap*, namely with beings incapable of salvation (*abh-s*), but it never is *s'ā ap*

As to the garment itself, it is *s'ā sap* whereas [1] HAMG, from the point of view of their repeated rebirths, are *s'ā sap*, [2] Siddhas, as such, are *s'ā ap*, [3] *bhava-siddhīyas* are *anā sap* and [4] *abhava-siddhīyas* are *anā ap*

bhava-siddhīyā laddhuṃ paducca means 'those who [from eternity] have acquired the state of such as will attain liberation', *abhava-siddhīyā saṃsāram paducca* 'those who [from eternity] are bound to roam through saṃsāra without the possibility of ever attaining liberation' One is *bh-s* or *abh-s* by what might be called predestination, consequently *bh-s* and *abh-s* not only as beings but also as such are both *anādīya*—On the Siddhas Abhay quotes three gāhās in the second of which we must read *sabbhāvo* instead of *savvabhāvo* (J P ed)

⁴ (255a) Minimum and maximum duration of the binding (*bandha-tthu*, *kamma-tthu*, elsewhere also in short *tthu*) of the eight karmans and the duration of their incubation-period (*abāhā*) The period of effectiveness of a karman equals its *tthu* less its *abāhā* (*abāh'ūmyā kamma-tthi kamma-niseḡo*)

According to Abhay some say that the *abāhā* is not included in the *tthi* but must be added to it—The term *nise(g)a*, he says, describes the particular course by which the karmic mass is experienced (*karma-niṣeko nāma karma-dalīkasyāmbhavanārthaṃ racanā-viśeṣaḥ*) it diminishes samaya after samaya as if drip by drip (*niṣīṇcati*) until the last bit of it at the end of the *utkrṣṭa-sthiti* flows away One gāhā is quoted

⁵ (257b) Discussion of the question whether certain beings bind, do not bind or may and may not bind the eight karmans The beings in question are [1] male, female, neuter or sexless (*no puriso* etc *vedôdaya-rahītaḥ*, Abhay), [5] controlled, un-

controlled, partly controlled or not controlled (cf. V 4⁶ 'not' here and in n^os 14, 17, 24, 29 and 48 below means 'beyond the notion of'), orthodox, [10] heretic or partly orthodox, intelligent (*sammu*), unintelligent or not intelligent, [15] capable, incapable or not capable of salvation (*bhava-siddhīya*, etc.), possessing the sensorial vision (*cakkhu-damsana*) or not or [20] possessing the pretersensual vision (*ohu-damsana*) or possessing the absolute vision (*kevala-d*), fully developed (*paṇṇattaya*), undeveloped or not developed, [25] possessing speech (*bhāsaya*) or not, possessing an individual body (*paritta pratyeka-sarīra*, Abhay, cf. Tattv VIII 12, 22-23 and *Lehre* par 106) or not, or beyond this notion, [30] possessing the five kinds of knowledge, [35] devoid of the sensorial knowledge (*mai-annāṃ*) or of the transmitted knowledge (*suya-annāṃ*) or possessing the negative pretersensual knowledge (*vibhanga-nāṃ*, cf. *Lehre* par 79), exerting mental activity (*mana-jogī*), speech activity, [40] corporeal activity or not exerting any activity (*ajogī*), possessing the faculty of concrete imagination (*sāgārōvautta*) or of abstract imagination (*anāg*), attracting matter to build their new body (*āhāraga*) or [45] not doing so (*anāhāraga vighraha-gaty-āpanna*, Abhay), fine (*sūhuma*), coarse (*bāyara*) or neither fine nor coarse, the last of one's equals (*carīma*) or [50] not (*acarīma*)

Erratum in the Āg S edition what follows on 255b stands on 257b and what follows on 258b stands on 256a

⁶ (259a) The relative frequency of the cases enumerated in
5 * *

Abhay refers to Pannav 3, see Introduction § 10 (B)

4 SAPAESA

¹ (260a) The single being (*jīva*) as well as all beings taken as a whole (*jīvā*) [pass through units (*paesa*) of time and consequently] are divisible (*s a p a e s a*) from the point of view of time (*kāl'ā(d)esenam*) From the same point of view, however, single beings, as far as they are regarded as belonging to a particular class (see below), are *sapaesa* or *apaesa* Discussion of the question which of these possibilities occur with such classes

as exist from the point of view of stage of existence (HAMG and Siddhas), state of attracting matter to build the new body (*āhāraga* etc), capability of salvation (*bhava-siddhiya* etc), intellect (*sanm* etc), possession of lessā (*salessa* etc), orthodoxy (*sammad-ditthi* etc), self-discipline (*samjaya* etc), passion (*saka-sāya* etc), knowledge (*ohiya-nāna* etc), activity (*sajoga* etc), imagination (*sāgārōvautta* etc), sex (*itthi-veya* etc), body (*sa-sarīra* etc) and development (*āhāra-pajjattīya* etc) Six cases at the most are possible, viz all the beings of a class are *sapaesa*, all are *apaesa*, one is *sapaesa* and the other one is *apaesa*, one is *sapaesa* and the others are *apaesa* or vice versa, or some are *sapaesa* and the others *apaesa* At the end a summarizing *gāhā*

Related notions we already met in V 8¹ and VI 3³ According to Abhay beings are *apaesa* only in the first samaya of their existence (one *gāhā*) which of course for *jīvas*, when taken as such, does not exist since they all are without beginning The classes enumerated are for the greater part the same as those in 3⁵ above

² (266b) a Beings (*jīvā*) are either renunciant (*paccakkhām*) or not (*apaccakkhām*) or partly renunciant (*paccakkhāpaccakkhām*) H A¹⁻⁴ G are *apaccakkhām*, A⁵ are *apaccakkhām* or *paccakkhāpaccakkhām*, M are *paccakkhām*, *ap* or *paccakkhāp* b Only five-sensed beings know (*jānanti*) renunciation (*paccakkhāna*) and its two correlates, all other beings (A¹⁻⁴) do not c On the question whether beings practise (*kuvanti*) renunciation, ref to a above d The beings in general (*jīvā*) and the Vemānīyas originate in consequence of renunciation (*paccakkhāna-muvattiy'-āyua*) or its two correlates, all other classes originate in consequence of non-renunciation (*ap -n -ā*) At the end a summarizing *gāhā* stating that this text belongs to the Sapades'-uddesa * *

³-*muvattiy'-āyua* also in VII 6³

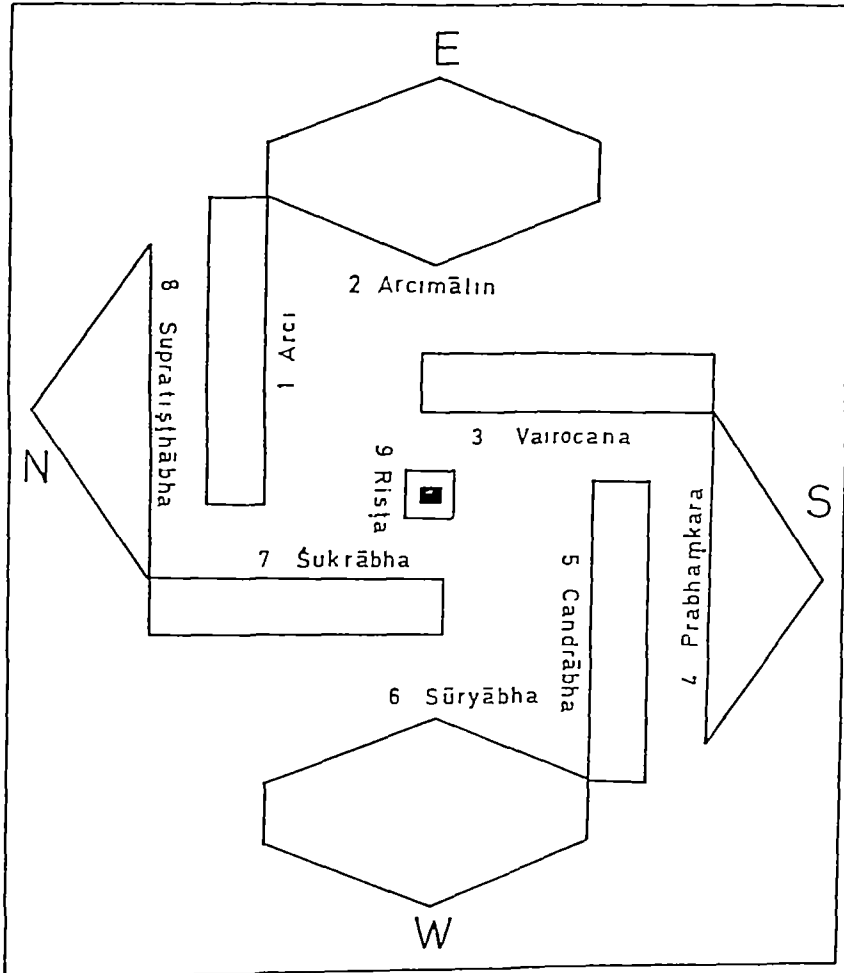
5 TAMUYA

¹ (267b) The body of darkness (*t a m u -kkāya*) consists of water, not of earth since earth is partly radiant (*pudhavi-kāe nam atthegae subhe desam pakāsei*) From the surface (*uvarillāo jal'antāo*) of Arunôdaga, namely from a [circular] line one space-

unit in thickness (*ega-padesiyāe sedhīe*) that lies 42 000 yojanas beyond Arunavara, the body of darkness rises up (*samutthiya*) 1 721 yojanas, then, spreading sideways, covering (*āvarittāna*) the four nethermost heavens, it closes up (*samutthiya*) on the surface of the Rittha region (*R-vimāna-patthadam sampatte*) in Bambhaloga (Hence *tamu-kāe kappa-panae* in the mnemonic *gāhā* quoted in 8¹ below) Below it is shaped like the bottom of a dish (*mallaga-mūla-samthiya*), above like a bird-cage (*kukku-daga-panyara-s*) Further particulars about its dimensions In *tamu-kkāya* there are neither dwellings (*gehā, geh'āvanā*) nor settlements (*gāmā jāva sammvesā*) Rain and thunder exist there, they are made by a god, an asura or a nāga Earth (*bāyara pudhavī-kāya*) and fire (*bāyara agam-k*) as well as moon (and moonlight), stars and the like do not exist there Its colour is so black that even gods would fly away from it Its names are Tama, Tamu-kkāya, Andhakāra, Mahā'ndhakāra, Log'andhakāra, Loga-tamissa, Dev'andhakāra, Deva-tamissa, Devāranna, Deva-vūha, Deva-phaliha (D -parigha, Abhay), Deva-palikkhobha, Arunodaya samudda

² (270a) The eight Black Fields (*kanha-rāi*) are situated in the Rittha region above Sanamkumāra and Māhinda, one interior (*abbhintara*) and one exterior (*bāhira*) Field in each quarter The innermost eastern Field touches (*puttha*) the outermost southern Field, the innermost southern Field touches the outermost western Field etc The innermost Fields are quadrangular, the northern and southern outermost ones are triangular and the eastern and western outermost ones are hexagonal (one mnemonic *gāhā*) Further particulars about their dimensions, the absence of dwellings there etc (as in ¹ above except that only a god can make rain and thunder in these regions and that water, fire and plants are absent there) up to their colour Their generic names are Kanha-rāi, Meha-rāi, Maghāvai, Māghavai, Vāya-phaliha, Vāya-palikkhobha, Deva-phaliha, Deva-palikkhobha All beings have already several times or even an infinite number of times been reborn there, but, of course, not as water, fire or plants since these do not exist there

* For Vīy VI 5²⁻³ cf Ṭhāna (ed 1937) 409b The following diagram is found in Abhay's comm on Vīy and Ṭhāna



The Black Fields (Vīy VI 5²⁻³)

³ (271b) The abodes of the Logantiya gods in the intermediate spaces between the Black Fields, ref to Jiv 406a Two mnemonic gāhās * *

The names of the *vimānas* (Acci = Arci etc) and the groups of gods that inhabit them (Sārassaya = Sārasvata etc) are the same as those recorded by KIRFEL, *Kosmographie* p 306, with one exception according to the Vīy the northern *vimāna*, Supraṭṭhābha (Supraṭiṣṭhābha), is inhabited by the Aggicca gods, while Riṭṭha (KIRFEL's Ariṣṭa) is the name of a group of gods living in the ninth (viz central) *vimāna* Riṭṭhābha In the Vīy there are 14 014 (instead of 7 007) Vanhī and Varuna gods

6 BHAVIYA [PUDHAVI]

¹ (272b) Memorandum of the different abodes (*āvāsa*) in the hells (*pudhavi*) up to the heavens implicit ref to I 5¹

The 'title' of this udd , according to the usg , is *bhaviya* (see ² below) but at the end of the udd we read *pudhavi-uddeso samatto* , note that VI 8 is also entitled *Pudhavi*

² (272b) After having, at the hour of death, ejected [its *āyuka-kamma*] (*māraṇ'antiya-samugghāṇam samohamittā*), a being that will be reborn (*bhavi e uvavajjittae*) in some particular abode (*āvāsa*) goes thither and immediately starts attracting [matter], transforming [it] and [thus] building its [new] body (*sarīṇam bandhai*) Sometimes, however, it goes back to its former abode to perform a second ejection [of *āyuka-kamma*] (*tao pa-dinnyattittā tha-m-āgacchai 2 doccam pi māraṇ'antiya-samugghāṇam samohanai*) before it starts attracting matter etc in its new abode The two cases are found with HAMG * *

The long digression on the places of rebirth as an earth being etc (*Mandarassa pavvayassa puracchimeṇaṇi log'ante vā*) only means that A¹ are found all over the world

7 SĀLI

¹ (274a) Seeds, when kept in a granary etc , at the earliest lose their germinal force (*jonī pamilāyai jonī-vocchede pannatte*) in less than a muhūrta, at the latest after three years (viz in the case of rice, *sālī*, etc), five years (peas etc) or seven years (flax etc)

The three groups of plants mentioned are those listed in vaggas 1-111 of Saya XXI q v —Goy being addressed as *saman'āuso* (cf ² below) the text no doubt derives from some other source cf indeed *Thāna* 123b, 343b and 405a where, however, the word *saman'āuso* is missing

² (274b) The number of breaths (*kevaṇiyā ussās'addhā*) in one muhūrta is [, with man,] 3 773 (Two ślokas and one gāhā are quoted) This statement is embedded in the theory of the divisions of time (from *samaya* up to *ussappinī*) To explain *pallovama* (i e the first *addho'vamiya* division of time) the theory of linear measures (from *paramānupoggala* up to *joyana*) is inserted

The two slokas and the gāhā derive from Tand 32a, where Gov is frequently addressed as *āuso* or *saman'āuso* (see ¹ comm) — Cf. Tattv IV 15 and KIRFEL, *Kosmographie* pp 337-339

³ (276a) The state of things in Bharaha during the best of all epochs (*susamasusamā*) of the present *osappinī*, implicit ref to Jambudd 97a

According to Abhay the text refers to Jīv 262b (with ref to ibid 145a-154b), cf VII 6⁴

8 PUDHAVĪ

¹ (278a) In the hells (*pudhavi*) and in the heavens there are neither dwellings (as in 5¹ above) or a nāga Nāgas, though, cannot operate beyond the second hell and in the heavens, nor can asuras go beyond the third hell and beyond the second heaven Moon and moonlight, stars etc do not exist in the hells and heavens, fire (*bāyara agam-kāya*) does not exist in the hells, fire and earth (*b pudhavi-k*) do not exist in the heavens up to Bambhaloga and water (*b āu-k*), fire and plants (*b vanassai-k*) do not exist in the heavens beyond Bambhaloga One gāhā summarizing 5¹ (*tamu-kkāya*), 5²⁻³ (*kanha-rāi*) and 8¹

² (279b) With HAMG the binding of quantity of life (*āyabandha*) is sixfold it infuses (*nihatta* = *niḍhatta* *nisikta*, Abhay) class (*gar*) and stage of existence (*jāi*), duration of life (*thūi*), size (*ogāhanā*), mass (*paesa*) and intensity (*anubhāga*) into the soul The souls are infused with and chained to (*nutta*) these in both individual and social diversity (*nāma* and *goya*)

Cf Samav 147b, Thāna 376b, Pannav 217a — On *nutta* see *Lehre* p 120, n 4 = *Doctrine* p 185, n 2

³ (281b) On the oceans, ref to Jīv [Dīv] 320b-321a, 176a and 372b

9 KAMMA

¹ (282b) On the question how many kinds of karman (*kam-ma-ppagadī*) a being binds by knowledge-clouding karman, ref to Pannav 24 491b seq

² (283a) To produce (*vuuvvittae*) objects of some colour or other, of some shape or other, and to transform them (*parināmettae*) as to colour, smell, touch, weight, temperature and the property of adhering (*nuddha, lukkha*), a god must attract particles of matter from without (*bāhurae poggale pariyāittā*) belonging to his heavenly sphere (*tattha-gaya*)

Cf VII 9¹

³ (283b) A god is able to discern (*jānaī pāsai*) another god or a goddess of pure (*visuddha*) or impure (*avisuddha*) lessā only if he has a pure lessā himself and practises complete or at least partial (?) [*veuvvīya-*] *samugghāya* (*samohaenam appānenam, samohayāsamohaenam a*) * *

According to Abhay *avisuddha-leśya* means *vibhanga-jñāna* — *samohaya* probably is not *samavahata* (*upayukta*, thus Abhay) but *samuddhata* The text expressly states that without *samugghāya* (*asamohaenam*) even a god who has a pure lessā cannot ‘discern’ another god In the parallel text Jiv 141b, however, the monk (*anagāra*) who has a pure lessā can ‘discern’ gods and other monks without *samugghāya* *Lehre* par 181 must be corrected in this sense

10 ANNAUTTHI

¹ (284b) Not only in Rāyagiha as the *annautthiya*s say, but in the whole world nobody is able to show that he has produced (*abhmuvattettā uvadamsittae*) the least bit (seven similes as much as the kernel of a Jujube fruit, *kol’atthugamāyam avi* etc) of happiness or suffering Likewise if a god should make the whole of Jambuddīva etc fragrant (*ghāna-poggalehum phuda*) by opening a box of perfume (*savilevana gandha-samuggaga*) nobody would be able to show the particles of smell

All perceptions (*veyanā*) are caused by karman and consequently cannot be produced in an artificial way — We met the expression *abhmuvattettā uvadamsittae* already in V 4¹⁵ — For the simile of the god perfuming Jambuddīva cf also *Uvav* 136 seqq and *Pannav* 598b

² (285a) a¹) A being (*jīva*) is animated (*jīva*) and what is animated is a being — a²) A being of a certain species (HMG

specified) is a being (or is animated, *jīva*) but a being (or what is animated) need not be a being of that particular species — b¹) What is alive (*jīvai*) is a being (*jīva*) but a being need not be alive [According to Abhay, for whom *jīvatī* is *prānān dhārayatī*, this is the case with Siddhas]—b²) Repetition of a² with *jīvai* instead of *jīve* —c) (285b) A being of a certain species (HAMG) may be capable of salvation (*bhava-siddhīya*) but not all the beings of that particular species must be

³ (285b) Against *annautthuyas* who say that all beings (*pānā bhūyā jīvā sattā*) only experience suffering (*eganta-dukkham veyanam veyanti*) Mv contends that H experience only suffering except once (*āhacca*) [namely, as Abhay explains by quoting a half *gāhā*, when they are reborn], G experience only happiness (*eganta-sāyam v v*) except once [in the same case] and AM experience happiness and suffering alternately (*vemāyāe v v*)

Cf VII 6¹

⁴ (286a) To build their bodies (*atta-māyāe*) HAMG attract particles of matter that are within their range (*āya-sarīra-khett'ogādha*), not particles just beyond that range (*anantara-kh - o*) or at a still greater distance (*parampara-kh - o*)

We read *atta-māyāe* = *ātma-mātrāya* or *-mātrāyai* (from *mā* 'to form build, make'), not—with Abhay —*atta-m-āyāe* = *ātmanā ādāya*

⁵ (286a) Repetition of V 4¹³ At the end a *gāhā* summarizing VI 10 * *

S A Y A VII

*āhāra¹ virai² thāvara³ jīvā⁴ pakkhī⁵ ya āu⁶ anagāie⁷
chaumattha⁸ asamvuda⁹ annautthi¹⁰ dasa sattamammi sae*

1. ĀHĀRA.

¹ (287a) a Beings in general (*jīvā*) and A¹, when about to be reborn, stay without attraction of matter (*a n ā h ā r a y a*) for three samayas at the utmost —b Attraction of matter is at its lowest point (*savv'appa*) during the first samaya of the new rebirth (*padhama-samayōvavanne*) or during the last samaya of the former existence (*caīama-samaya-bhava-tthe* [Abhay])

a This depends on whether their course to reach the place of their new rebirth is straight (*γju-gati*) scil takes only one samaya, or deflected (*vigraha-g*) scil takes two, three or four (or according to some even five, cf also Abhay on Thāna 177b) samayas Cf I 7², XIV 1²⁻³, XXXIV 1 1, *Lehre* par 95

² (288a) Memorandum on the shape of the world, *jāva* referring to V 9⁴ In the whole of that world the kevalin discerns (*jānai pāsai*) what is a soul and what is not (*jīve vi ajīve vi .*) before he attains Siddhi (*antam karei*)

The ref to V 9⁴ only introduces the statement on the kevalin

^{3a} (288b) If a layman (*samanōvāsaga*) who has practised *sāmāya* stays in a house where a monk is (or monks are) living (*samanōvāsae acchamāna*), he performs a profane action (*sam-parāyā kiriyā*), not a religious action (an action in agreement with monachal duties, *iriyaṅvaḥyā k*), because his self is attached to [harmful instrumental, Abhay] activity (*āyā ahigaranī bhavaī*, the text has *ahigaranūbhavaī*)

In *samanōvāsae acchamāna* (cf *samanōvassae acch* in VIII 5¹) *samanōvāsaya* = *śramaṇōpāśraya sādhu-vasati*, Abhay, cf *Lehre* p 180, n 1 and *Doctrine* p 285, n 1

^{3b} (288b) If a layman who has renounced harmful activity against animals (*tasa-pāna-samārambha*) or plants but not against earth hurts an animal or cuts the root of a plant while digging, he does not break his vow because he had not the intention to hurt [that animal or plant] (*no tassa* [scil *trasa-prānasya* etc] *avvāyāe āuttai*)

^{3c} (289a) If a layman gives pure food to a true (*tahā-rūva*) *samana* or *māhana*, he gives him inner harmony (*samāhi*) Doing so he gains inner harmony himself (*samāhi-kārae nam tam eva samāhum padilabhai*) and will finally attain Siddhi (*antam kare*).

On liberation being the ultimate reward of *dāna* Abhay quotes a *gāhā*

⁴ (289b) The state of one who is free from karman (*akammassa gai*) must be conceived as (1) a state of being unconnected, undefiled and of distinct condition (*nissangayāe niranganayāe gai-parimāmenam*), (2) a state in which all fetters have been broken (*bandhana-cheyanayāe*), (3) a state in which all fuel has been consumed (*nirandhanayāe* [text], *nirindha*^o [comm]), (4) a state of being determined (*puvva-ppaogenam*) Illustrative similes (1) a bottle-gourd with a crust of dry clay rises from the river-bed to the surface of the water as soon as the clay is soaked off, (2) the pods of certain leguminous plants (5 names), when dried by the heat, burst open and the seeds jump away from them, (3) having left the fire the smoke goes upward of its own accord (*vīsasāe*) and undisturbedly, (4) having left the bow the arrow undisturbedly goes to the target

niranganayā is *nirājanatā* (Pischel 234), not *nirāgatā* (Abhay) *nirandhana-yā* for *nirindha*^o dissimilation (Pischel 54)? *puvva-ppaogenam* according to SCHUBRING, *Worte Mv* p 22, means 'kraft überkommenen Antriebes' — Also in *Nāya* 6 *Mv* uses the well-known simile of the bottle-gourd

⁵ (290b) He who suffers is affected by suffering (*dukkhī dukkhenam phude* [for usual *putthe*]), attracts (*pariyā[ī²]yai = paryādadāti*, Abhay), rouses, experiences and annihilates suffering He who does not suffer is not affected etc Specification for HAMG

According to Abhay *dukkha* is *karman* and, consequently, an *adukkhi* is a Siddha Considering the wording of the context the specification for HAMG is rather questionable since *dukkhi neraiya* is self-evident and

adukkhi neraya is impossible. Or are we supposed to understand *no adukkhi nerate dukkhenam phude* as 'not being exempt from suffering a H is affected by suffering'?

⁶ (291a) A monk (*aṇagāra*) who moves and handles his equipment without attentiveness (*anāuttam*) performs a profane action (*samparāyā kiriyā*), not an action in agreement with his monachal duties (*iriyāvalhiyā k*), because the four passions are not extinguished in him (*avocchinna*) and because he acts against the precepts (*ussuttam iṭṭhai*)

Cf III 3^{1d}

^{7a} (291a) Food and drink (*pāna-bhoyana*), though pure, are called 'carbonaceous' (*samgāla*) if a monk or a nun (*niggantha*, °*thī*) consumes them in an excited and greedy way (*mucche giddhe gadhe* [gatthue, comm] *ajjhovavanne*), 'smoky' (*sadhūma*) if they consume them reluctantly (*mahayā-2-appattiya-kohakilāmam kare māna*), 'deteriorated by extras' (*samjoyanā-dosa-duttha*) if they season or spice them. Description of the opposite *vīngāla*, *vīyadhūma*, *samjoyanā-dosa-vippamukka*

asana 4 means *asana pāṇa khātma sāma*, see *Lehre* par 154 — For *ingāla* etc cf JACOBI, *SBE* XLV p 134 n

^{7b} (291b) Food and drink (*pāna-bhoyana*), though pure, are called 'exceeding space (!)' (*khettāikkanta*) if a monk or a nun (*niggantha*, °*thī*) gets them [scil if they are brought to them?] before dawn and consumes them after dawn, 'exceeding time' (*kālāikkanta*) if he or she gets them [scil if they are brought to them?] during the first *porisī* and consumes them after the last *porisī* of the day, 'exceeding the way' (*maggāikkanta*) if they take them along for more than half a yojana, 'exceeding measure' if they consume more than thirty-two morsels (*kavala*) as big as a chicken's egg

Monks and nuns who consume only 8, 12, 16, 24 or 32 such morsels are called 'eating little' (*app'āhāra*), 'eating half of a moderate quantity' (*avaddh'omoyariya*), 'eating half of the normal quantity' (*du-bhāga-ppatta*), 'eating a moderate quantity' (*omoyariya*) and 'eating the normal quantity' (*pamāna-patta*) resp, he who eats one morsel (*gāsa*) less [than the normal quantity?]

is called 'not eating to his heart's content' (*no-pakāma-rasabhōi*)

Abhay's explanation of *khettāikkanta* is rather far-fetched *kṣetra* = *tāpa-kṣetra* 'the range of the shining sun, a day' *kṣetra* may originally have been the area within which a *gana* secured its maintenance, when there were several *ganas* such a delimitation may indeed have been necessary — 'if it is brought to them' was added for the reason explained, with some hesitation, in *Lehre* par 155 *pacclumā porisī* might also mean 'a later *p*', but whether *padhamā p* may be 'a former *p*' is rather questionable. The exact interpretation of the text remains in doubt — *aṭṭha kukkudī- tti vattarvaṃ sīyā* cf Vav 8, 16 and Uvav par 30 II

⁸ (293a) Question what is meant by food gained without a sharp or blunt tool, [only] transformed by such a tool, and obtained conformably to the precepts? Answer this means that a monk or a nun (*niggantha*, °*thī*), having quitted all sharp and blunt tools and all adornments, takes a food that has lost its natural form [by preparation], that is lifeless and conforms to the well-known requirements, that they take this food without making any noise, without hurrying or delaying, without spilling and only in order to preserve life and make self-discipline possible, as if he~she was a snake [drawing its prey] in[to] its hole * *

Cf Sūy 2, 1, 56 translated by SCHUBRING, *Worte Mv* p 40 seq — *satthāhiya sattha-parmāmiya* cf V 2² — *eṣiya veṣiya samudāmiya* a stereotyped expression supposed to mean *eṣita* (*gaveṣita*) 'sought', *veṣika* 'given on account of the monk's habit', *sā mudāmiya* (probably better *samuddā*^o as is sometimes found) i e 'obtained by *bhikkṣā-samūha*, not the whole of it in one place', cf HOERNLE's transl of Uvās, n 146 — *asurasuraṃ avacavacam* (with privative *a-*) are onomatopoetic words (*amīkarana-sabda*, Abhay) — For *nava-kodī-parisuddha* see SCHUBRING, *Das Mahānisiha-sutta* (Berlin 1918), p 70, for the other *doṣas* see JACOBI, *SBE XLV*, p 131 seqq — As for the simile of the snake, Abhay thinks of the swift adroitness of the snake and equates *bilam śarīram* (scil *āhārayati*), whereas Śīlānka refers to the sādhu's apathetic swallowing — Note that *nikkhitṭa-sattha-musale* is a trimeter, called 'Rumpf-Veḍha' by ALSDORF in *Asiatica, Festschrift Friedrich Weller* (Leipzig 1954), p 2 — *vavagaya-cuya-* is a complete *veḍha*

2 VIRAI

¹ (294b) He who says (*vadamāna*) he has renounced (*paccakkhāya*, *paccakkhāna virai*) [harmful actions against] all living beings and does not know the difference between living beings

and lifeless matter or between mobile (*tasa*) and immobile (*thāvara*) living beings practises a false renunciation (is *dupaccakkhāya*) He is a liar, is active (*sakiriya*), lacks self-discipline, offends the commandments (*aviraya*), does not repel and renounce bad karman (*apadīhay'apaccakkhāya-pāvakamma*), is not closed [against the karmic influx] (*asamvuda*) and is wholly harmful and stupid (*eganta-danda, e-bāla*) Description of the opposite

² (295b) The ramification of renunciation A) Renunciation in the domain of the five fundamental *gunas* is either a) total (*savva-mūla-guna-paccakkhāna*) or b) partial (*desa-m-g-p*), which means that one abstains either from all or only from grave 1) offences against living beings, 2) untruthfulness, etc [Cf the five *mahāvayas* and the five *anuvvayas* resp, *Lehre* par 170-171] —B) Renunciation in the domain of the additional *gunas* is either a) total (*savv'uttara-guna-paccakkhāna*) in which case it has ten forms [see comm, 1-8 form a *gāhā*] or b) partial (*des'u.-g-p*) in which case it has seven forms, viz 1) limitation of the area of one's undertakings etc [Cf the three *gunavvayas* and the four *sikkhāvayas*, *Lehre* par 170] To the latter is added the recommendation of voluntary death by starvation

Not all of the ten forms of *savv'uttara-guna-paccakkhāna* (cf also *Thāna* 498a) are equally clear Renunciation is here regarded as (1) practised on account of something in the future (*anāgaya*) or (2) in the past (*atikkanta*), or as being (3) forced up (? *koḍi-sahya*), (4) persistently exercised [despite of indisposition, Abhay] (*niyaṇṭiya*), (5) practised with exceptions (*s'āgāra apavāda-yukta*, Abhay), (6) practised without exceptions (*aṇāgāra*), (7) measured [as to the number of *dattis*, morsels etc, Abhay] (*parimāṇa-kaḍa*), (8) extended to all [food and drink, Abhay] (*miravasesa*), (9) based on a conventional sign (? *sākeya*), (10) regulated in respect of time (? *addhāe*) Abhay quotes eleven *gāhās*

³ (297b) On the question which kinds of renunciation are found with beings in general (*jīvā*) and with HAMG the *jīvā*, A⁵ and M may be *mūla-guna-paccakkhāna* (A⁵ only *desa-m-g-p*, Abhay quotes two *gāhās*) or *apaccakkhāna*, the other kinds of beings (H A¹⁻⁴ G) are *apaccakkhāna* The relative frequency of the different cases

⁴ (298b) On the question whether beings are self-disciplined

or not or partly self-disciplined (*saṃjaya*, *as*, *saṃjayās*), ref to Pannav 32 535a

⁵ (298b) On the question whether beings are renunciant, not renunciant or partly renunciant (*paccakkhāni*, *ap*, *paccakkhānāp*) repetition of VI 4^{2a}) The relative frequency of the different cases

⁶ (299b) Beings in general (*jīvā*) and HAMG are eternal from the material point of view (*davv'atthayāe*), not eternal in respect of their conditions (*bhāv'atthayāe*) * *

3 THĀVARA

¹ (299b) The growth of plants (*vanassa t h ā v a r a*) culminates (the plants are *savva-mahāhāraga*) in the rainy season (*pāusa-vāsā-rattesu*) and then gradually slows down during autumn, winter, spring and summer (when the plants are *savv'app'āhāraga*) Their florescence—viz the splendour of their leaves, flowers and fruits—culminates in summer, because then many souls originating from hot places of rebirth (*usina-jonīya jīva*) and [many] particles of matter (*poggala*) together rise to the state of vegetal beings (*vanassaikāryattāe vakkamanti* etc)

For *pāusa-vāsā-rattesu* see *Lehre* p 135 [par 106], n 1

² (300a) The root, bulb (*kanda*) etc [cf Sūy II 3, 5] up to the seed of a plant are occupied (*phuda* = *puttha*) by souls of the same names With plants both the attraction of [nutritive] matter (*āhārenti*) and its transformation (*parināmenti*) start at the roots, the souls of which are connected (*padibaddha*) with the souls of earth[-beings] The souls of the bulbs are connected with those of the roots and so on

Cf. Sūy II 3, Pannav 30a seqq, Thāṇa 520b

³ (300a) A number of plants (*āluya* etc) have an infinite number of souls (*ananta-jīva*) and multiple ways of being (*vivihassatta*) [according to their different karmans, Abhay]

āluya etc the same plants are listed in XXIII 1-11 but in both places the reading of the different names seems to be very defective

⁴ (300b) Certain H and G—except Joisiyas [because Joisiyas always have the fiery lessā, Abhay]—may have less karman than other H and G although the latter have a brighter lessā e g *kanha-lesē neraie appa-kammatarāe nīla-lesenei aie mahā-kammatarāe* This depends on the [comparative] durations of the karmans in question (*thum paḍucca*)

thum paḍucca is explained by Abhay as follows a H with a black lessā, for instance, may have consumed such a part of his karman that the rest of it is smaller than the karman of a new-born H with a blue lessā, although its original amount, of course, had been bigger

⁵ (301a) Perception is not annihilation, the former being karman, the latter non-karman This is true for HAMG and for the three times, past, present and future Perception and annihilation are not effected in the same samaya

See e g the 'momentary karman' in III 3^{1d} and Sūy II 3, 23

⁶ (302a) The different kinds of beings (HAMG) considered in their entirety (*avvocchitti-nay'atthayāe*) are eternal, considered individually (*vocch -n -a*) they are not eternal * *

Abhay esteems the two points of view to be the same as those of substance (*dravya*) and quality (*paryāya*) Cf I 9⁶ and VII 2⁶

4 Jīvā

(302b) * The six kinds of beings (*j ī v ā*) in samsāra, ref to Jīv 139a-143a One summarizing gāhā * *

5 PAKKHI

(303b) * The ways of coming into existence (*jonī-samgaha*) of flying animals (*khahayara p a k k h i*) etc, ref to Jīv 132a-138a One summarizing gāhā * *

6 Āu

¹ (304a) * Beings produce (*pakare*) their next quantity of life (*ā u y a*) as HAMG in their present existences (*iha-gaya*), not

at the moment of being reborn nor after that moment But they experience (*padīsamveeī*) that *āyua* only at the moment of rebirth and afterwards Before and during the process of rebirth their perception may be strong (*mahā-veyana*) or faint (*appa-v*), but after rebirth it is strong and—except on one occasion (*āhacca*) [namely when they are again reborn]—uniformly unhappy (*eganta-dukkha*) with H and uniformly happy (*eganta-sāya*) with G AM experience happiness and unhappiness alternately (*vemāyāe*)

For the meaning of *āhacca* cf the half *gāhā* quoted by Abhay in his comm on VI 10³ In his comm on VII 6¹ he explains it as follows H experience happiness when the hell-warders etc are absent, G experience unhappiness when they come in for blows and the like

² (304b) Beings (HAMG) are *anābhoga-mvattiy'āyua*, not *ābh -n -ā* they acquire a certain *āyua* without being aware of it

For (*an*)*ābhoga* cf also XXV 6⁽¹⁾ and 7^{2a}, for °-*mvattiy'āyua* cf VI 4²

^{3a} (304b) By [the eighteen sins (see I 9¹) scil by] injury of living beings (*pānātvāya*) up to false belief (*mucchādamsaṇa-salla*) souls (HAMG) produce karman that will be experienced as suffering (*kakkasa-veyaniya*), by abstinence from these sins souls (only M) produce karman that will be experienced without suffering (*akakkasa-v*)

Cf *Lehre* par 167 To illustrate *karkasa-* and *akarkasa-vedanīya* Abhay refers to such cases as the ācārya Skandaka and Bharata resp

^{3b} (304b) By compassion (*anukampā*) on all living beings and by not afflicting (*adukkhanayā*) them souls (HAMG) produce karman that will be experienced in a pleasant way (*sāyā-veyaniya*), by the reverse karman that will be experienced in an unpleasant way (*assāyā-v*) is produced

⁴ (305a) = Jambudd 164a description of the conditions (*āgāra-bhāva-padōyāra*) of Bharaha vāsa and (307a) of man in the very worst epoch (*dusama-dusamā*) of the present *osappinī* * *

Cf. VI 7³, the pendant on *susama-susamā*, cf also *Lehre* par 120 — Vedhas

7 ANAGĀRA

¹ (309b) When a monk who is closed [against karmic influx] (*samvūda anagāra*) moves and handles his equipment in an attentive way (*āuttam*) he commits an action in agreement with his religious duties (*īriyāvahiyā kiriyā*), not a profane action (*samparāriyā k*), because in him the four passions are extinguished (*vocchunna*) and he acts in agreement with the precepts (*ahāsuttam eva rīyati*)

² (309b) Both pleasures (*kāma*) and enjoyments (*bhoga*) relate to objects that have a shape (*rūpi*), objects that are endowed with or devoid of reason (*sacittā vi acittā vi*) and objects that are alive or not (*jīvā vi ajīvā vi*) Pleasures relate to sounds and forms, enjoyments to smells, tastes and tactile impressions The five *kāma-bhogas* relate to all five impressions

Only living beings have pleasures and enjoyments In proportion to the number of their senses beings are *bhogi* (A¹⁻³) or *kāmi vi bhogi vi* (HA^{4 5} MG) At the end the relative frequency of the classes of beings in question

Goy is addressed as *samañ'āuso* —Cf *Lehre* par 174 *kāma* pleasure, delectation 'without enjoyment through contact with the body', Abhay, cf *Lehre* par 67 end

³ (311a) a An imperfect monk (*chaumattha*) who is bound to be reborn as a god, even if his earthly body (*bhogi*) has wasted away (*khīna*) [by asceticism etc], is still able to enjoy great pleasures (*bhoga-bhogām*) thanks to his energy [that means if he wants] (*utthāna purisakkāra-parakkama*) Consequently (*tamhā*) being an 'enjoyer' who gives up enjoyments (*bhogi bhoge pariccayamāne*) he brings about a strong annihilation of karman and [thus] earns [that] great destiny (*mahā-pajjvasāne bhavati*) [of a divine rebirth] The same is true b with him who has reached transcendental cognition (*āhohiya*) and is bound to be reborn as a god, as well as c with him who has reached the highest degree of transcendental cognition (*para-m-āhohiya*) and d with the kevalin Both the *para-m-āhohiya* and the kevalin

[being *carama-sarīra*, Abhay] will attain liberation in their present existence

Cf also I 4⁵ and *Lehre* par 81

⁴ (311b) a In a certain sense it is predicable (*vattavvam siyā*) that, because of their mental blindness, beings without intellect (*asannino pānā*)—viz immobile beings (the five kinds of A¹) and a few mobile ones (*chatthā ya egariyā tasā*, according to Abhay those that originate by coagulation *sammūrchumāh*)—have a purposeless perception (*akāma-nikaranā veyanā*) b Purposeless perception also exists with intelligent beings (*pabhu*), namely with such as are unable to ‘see’ (*pāsittae*) forms without having looked (*anijjhāittānam, anavayakkhittānam, anāloittānam*) at them from one side or another c Intelligent beings (*pabhu*), though, may also have purposive perception (*pakāma-nikaranā veyanā*) in which case they are unable to attain to or even to ‘see’ (*pāsittae*) the forms [scil the Tīrthankaras] on the opposite shore of the ocean of samsāra, as well as unable to attain to etc the world of the gods * *

chatthā ya egariyā tasā sounds like a śloka-pāda —There is a connection with ² above in the terms *akāma* and *pakāma*, though *kāma* has a somewhat different meaning here *akāma* is *anicchā, amanaskatva*, Abhay, °-*nikarana* ‘founded on °’ —The line of thought (which seems to originate from a sermon) might be the following man is either too stupid and unconcerned to have any abstract vision of his world or too concerned in that world to see beyond it —*maggao = mārgatas prṣṭhatas*, Abhay, cf *maggo pascāt* in Hemacandra’s *Deśināmamālā* vi, 111 Since *pāsao, uddham* and *ahe* are missing in the comm, they probably are additions

8 CHAUMATTHA

¹ (313a) The *chaumattha*, ref to I 4⁵

² (313a) The soul of an elephant and that of a *kunthu* are [substantially] equal, ref to Rāyap 139b

³ (314a) For HAMG bad karman (*pāva kamma*) when bound is suffering (*dukkha*), when annihilated it is good luck (*suha*)

⁴ (314a) HAMG have ten instincts (*sannā*) viz the instincts of nourishment, fear, sexual enjoyment, splendour (*pariggaha-*

sannā), anger, pride, deceit, greed, [the specific knowledge of the] world (? *loga-s*) and instinct as such (? *ogha-s*)

Lehre par 71 translates *loga* with 'Weltlichkeit' and *ogha* with 'Triebhaftigkeit' ('worldliness and all carnal desires', *Doctrine*) Since Abhay (also on Thāna 505a) and other authors (cf Malayagiri on Pannav 8 222b) call *loka-saṃjñā* a function of knowledge (*jñānōpayoga*) and *ogha-s* a function of belief or view (*darsanōpayoga*) maybe the instincts relating to specific knowledge (*viśeṣāvabodha*, Abhay) and instinct as such (*sāmānyāvabodha*, Abhay) are meant

⁵ (314a) [No dialogue] H experience ten painful sensations (*veyanija*) cold, heat, hunger, thirst, itch, subjection (*parajja*), fever, burning [torments] (*dāha*), fear and grief (*soga*)

Cf Thāna 505a where the series ends in *parajja bhaya soga jara vālu* (= *vyādhu* for *Viy dāha*)

⁶ (314b) The elephant and the *kunthu* both act in the same non-renunciant way (*samā c' eva apaccakkhāna-kiriyā kaja*) scil they both act in contravention of the commandments (*aviraṃ paducca*)

Cf I 9⁶ and VII 8²

⁷ (314b) Repetition of I 9⁷⁻⁸

9 ASAMVUDA

¹ (315a) To produce objects of some colour or other, of some shape or other and to transform them as to colour, smell, touch, weight, temperature and the property of adhering, a monk who is not closed [against karmic influx] (*a s a m v u d a*) must attract particles of matter from without, these particles, however, belong to his earthly sphere (*tha-gaya*) Ref to VI 9²

² (315b) In the 'War of the Big Stones' (*Mahā-silā-kantaga samgāma*, also *Mahā-silāya kantaya s*) king Kūniya Vīdehaputta, sitting on his elephant Udāi behind Sakka who has magically entered (*vuṇṇittānam*) an impregnable disk-shaped cuirass (*abhejja-kavaya vaira-padrūvaga*), triumphs over eighteen tribal chiefs (*gana-rāya*), viz the nine Mallai and the nine Lecchai kings of Kāsī and Kosala References to Uvav (*vedhas*)

The name 'War of the Big Stones' means that in the experience

of the fighting men and animals the touch of a blade of grass, a leaf, a piece of wood or a pebble was as painful as a blow with a big stone. In that war 8 400 000 men were killed, being immoral (*nissīla*), non-renunciant (*nippaccakkhāna*) etc. they were reborn as H and A.

Cf the comm. on ³ below

^{3a} (319a) In the 'War of the Chariot with the Mace' (*Rahamusala samgāma*) king Kūṇiya Videhaputta, sitting on his elephant Bhūyānanda, protected in front by Sakka in the same way as in ² above and protected at the back (*maggao*) by Camara who has magically entered (*viuvvittānam*) a large metal [back-plate] shaped like an ascetic's cup (*āyasa khidina-padirūvaga*), in the same way triumphs over the same tribal chiefs. This was called the 'War of the Chariot with the Mace' because a war-chariot equipped with a mace moved about of itself (without a horse, a driver and a warrior), massacring the enemies. 9 600 000 men were killed, 10 000 of whom were reborn as the roe of a fish (*macchīe kucchimsi*), one was reborn among the gods, one in a good family (see ^{3c-d} below), the others among H and A.

According to Abhay the Mallakīs belong to Kāsī (Benares) and the Lecchakīs (Licchavis) to Kosala (Oudh). The comm. also relates the origin of this war. When Kūṇika was king at Campā his two younger brothers Halla and Vihalla owned a scent-elephant named Secanaka. Knowing that Padmāvatī, Kūṇika's wife, wanted to have it, Halla and Vihalla fled with Secanaka to Ceṭaka, their maternal grand-father, the king of Vaiśālī. Ceṭaka refused to extradite them to Kūṇika. In order to attack Ceṭaka Kūṇika called up ten half-brothers (*bhinnā-mātrka bhrātr*). Ceṭaka, on his part, convoked eighteen tribal chiefs (*gana-rāja*). Each of the thirty chiefs (Kūṇika + 10 half-brothers + Ceṭaka + 18 tribal chiefs) commanded an army of 3 000 elephants, war-chariots and horses, and 3 koṭīs of men. Kūṇika's army draws up in the eagle array (*garuḍa-vyūha*), Ceṭaka's in the *sāgara* (for *śākaṭa* or *śakata* 'waggon') array. At first the tide of battle favours Ceṭaka. On the eleventh day Kūṇika propitiates the gods with an *aṣṭama-bhaktā* fast. Śakra, though refusing to fight against the *śrāvaka* Ceṭaka, protects Kūṇika by making (*kṛtavat*) an impregnable *vajra*-shaped cuirass. And Camara magically enters (*vikurvītavat*) into two weapons (*saṃgrāma*'), the *mahāsīlā-kaṇṭhaka* and the *ratha-musala*. According to Monier-Williams *mahā-sīlā* is a *śata-ghnī*, i.e. 'a stone or cylindrical piece of wood studded with iron pikes', thence, probably, *kaṇṭhaka*. For the elephant Secanaka ('Sprinkler') and the War of the Big Stones see also Nir (cf par 9 of my introduction to the edition of that text) and Āvaśyaka Cūṛṇi (Ratlam 1928) II pp 164-174. According to Abhay a *gana-rāja* is the leader of a coterie

(*samutpanne prayojane ye ganaṇi kurvanti*), a vassal (*sāmanta*) — As for 8 400 000 and 9 600 000 it may be noticed that the Jains often use multiples of 12 (rather than 84) 'where they only fail to give precise details for something founded on fact' (*Lehre* par 16) — *maggao* see VII 7⁴ comm — *kidhūṇa* = *kūṭhūṇa* *vaṃśa-mayas tāpasa-sambandhī bhājana-viśeṣaḥ*, Abhay

^{3b} (319b) Sakka helped Kūṇiya because he had known him in one of his (Kūṇiya's) former existences (*puvva-saṃgāya*) [namely in Sakka's own former existence as the merchant Kārttika, Abhay, see XVIII 2] Camara did so because he had been acquainted with Kūṇiya in an earlier period of the latter's present life (*pariyāya-saṃgāya*) [namely in Camara's former existence as the ascetic Pūrana, Abhay, see III 2^{1b}]

^{3c} (320a) Rumour has it that many of those who were killed in such wars were reborn among the gods Against this Mv informs Goy of the following

The layman Varuna Nāganattuya of Vesālī, having been ordered (*ānatta*) to participate in the War of the Chariot with the Mace (narrative clichés referring to ² ^{3a} above), made a vow to fight only if he was attacked In the battle he killed an enemy (cliché of the 'equal' enemy known from I 8³) after having himself been mortally wounded by him (cliché of the archer known from V 6⁴) Varuna Nāganattuya left the battle-field and died in solitude on a bed of darbha-grass after having pronounced the formula of worship and taken the monachal vows, ref to II 1^{6b}

A friend of the same age, who was also wounded, followed Varuna's example and died after having taken the layman's *sīla*-, *anu*- and *gunavayas* In honour of Varuna Nāganattuya the Vānamantaras caused a fragrant rain to fall, seeing which people started the rumour mentioned at the beginning of the text

One of the preparatives of Varuṇa Nāganattuya's and his friend's death is *sall'uddharana* (along with *āloyaṇa-paḍikkamaṇa*), for which see Mahānis, chapter I

^{3d} (321b) Actually Varuna Nāganattuya was reborn in the Sohamma heaven, his friend in a good family Later on both will achieve salvation * *

10 ANNAUTTHI

¹ (323b) * A group of dissidents (*annautthiya*)—their names are Kālodāi, Selodāi, Sevālodāi, Udaya, Nāmudaya, Tam-mudaya, Annavālaya, Selavālaya, Sankhavālaya, Suhatthi, Gāhāvai—do not understand the samana Nāyaputta's (i.e. Mv's) explanation of the five fundamental entities (*atthikāya*), namely why he says that Motion (*dhamma*), Rest (*adhamma*) and Space (*āgāsa*) are both inanimate (*ajīva*) and devoid of form (*arūvi*), whereas Matter (*poggala*) is inanimate and corporeal (possessing form, *rūvi*) and Soul (*jīva*) is living (*jīva*) and incorporeal. They question Goy about it. Goy, however, turns them away with the assurance that the Jainas ('we') do not tell any nonsense (*no khalu vayam, devānuppiyā, 'atthi-bhāvam n' atthi' tti vayāmo, 'natthi-bhāvam atthi' tti vayāmo*) and that they must themselves thrash out the truth about that tenet (*tam ceyasā khalu tubbhe, devānuppiyā, eyam attham sayam eva paccuvekkhaha*)

Then Kālodāi questions Mv on the same problem. Mv first confirms the truth of the tenet, then explains that one can lie, stand, sit etc (*cakkiyā kei āsattae vā*) only on *poggala*, the corporeal inanimate *atthikāya*, and that bad deeds get their karmic retribution (*pāvā kammā pāva-phala-vivāga-samjuttā kaj-janti*) only in the living incorporeal soul, not in matter.

Kālodāi's conversion and the beginning of his monachal career, ref to II 1⁶

Cf XVIII 7⁴—In VIII 5³ we shall meet the Ājīviya laymen Udaya, Nāmudaya and Sankhavālaya—In the introductory passages the text twice refers to a *Nīyanthi'uddesa* in the second *saya* (cf also XI 9¹) the place in question seems to be the end of II 5⁵—Note that *vayam* 'we' adds a curious personal ring to Goy's refusal.

² (325a) In the sanctuary Gunasīlaya near Rāy the monk (*anagāra*) Kālodāi questions Mv ^a (325a) Bad deeds get a bad karmic retribution, simile just as delicious food well prepared with the 'eighteen condiments' to which poison has been added (*visa-sammissa*) is favorable at first sight (*āvāe bhaddae bhavai*) but proves to be wholly noxious during its digestion (*parinama-māna*), likewise the 'eighteen sins' (see I 9¹) etc, ref to VI 3¹ Good deeds get a good karmic reward (*kallānā kammā* etc),

simile just as delicious food well prepared with the 'eighteen condiments' to which some medicine has been added (*osaha-missa*) is unfavorable at first sight but proves to be salutary, likewise abstinence from the 'eighteen sins' etc

Abhay quotes two gāhās on the eighteen condiments (*vanyana*)

^b (326b) Of two equal men (cliché known from I 8³) karman, action, karmic influx and perception are stronger with the one that lights a fire-body than with the one that extinguishes it the first man's deed is more injurious (*bahuyarāgam samārambha*) to the bodies of earth, water, wind, plants and animals though less injurious to the fire-body, while with the second man's action the reverse is true ^c (327a) Also inanimate (*acitta*) particles of matter may give off light and heat, namely on the place where the fiery lessā emitted (*nisattha*) by an angry monk falls down

End of the episode Kālodāi's monachal career and final liberation, ref to I 9⁵

On *teya-mṣagga* see saya XV

S A Y A VIII

*poggala*¹ *āsīvīsa*² *ṛukkha*³ *kiriya*⁴ *Ājīva*⁵ *phāsuyam*⁶ *adatte*⁷
*padinīya*⁸ *bandha*⁹ *ānāhanā*¹⁰ *ya dasa atthamammī sae*

1 POGGALA

¹ (328a) * The transformation of particles of matter (*p o g g a- l a*) is occasioned by a [karmic] impulse (*paoga-parinaya*) or by a spontaneous development (*visasā-parinaya*) or by a mixture of both (*mīsasā-* or *mīsā-parinaya*) The animate world (implicit ref to part of Pannav 1 23a-69b) results from the first (328b) and the third (332a) kinds of transformation *paoga-parinayā poggalā eg'indriya-paoga-parinayā* etc , *mīsā-p pogg eg'indriya-mīsā-p* etc Colour, smell, taste, touch and shape (*samthāna*) result from the second kind (332a) *visasā-p pogg vanna-p* etc , ref to part of Pannav 1 9b-17a

² (332b) In the same way a substance (*davva*) results from the three kinds of transformation [of *poggalas*] *paoga-parinaya* (332b), *mīsā-p* (334b) and *visasā-p* (334b) —The same topic (336a) applied to two, three, four etc up to an infinite number of substances —Calculation (340a) of the relative frequency of the possibilities * *

2 ĀSIVISA

¹ (340a) There are natural snakes (*jāi- ā s ī v ī s a*) and metaphorical snakes (*kamma-āsīvīsa*) [scil beings whose actions (*kamma kriyā*, namely curses and the like, Abhay) are as disastrous as a snake's] With their poison the four kinds of natural snakes (*vicchuya* [= *vrścika*], *mandukka*, *uraga*, *manussa*)

may pervade bodies as big as the half of Bharaha, Bharaha, Jambuddīva and Samayakhetta resp —The occurrence of the metaphorical snakes among AMG

The residue of a sermon? Cf also Introduction, note ²⁴

² (342a) [No dialogue] Only the kevalin, not the imperfect monk (*chaumattha*) wholly discerns (*jānai pāsai*) the following ten items the fundamental entities [1] Motion, [2] Rest and [3] Space, [4] the soul not joined to a body, *jīva a-sarīra-paḍibaddha*, [5] the [separate?] atom, [6] sound, *sadda*, [7] smell, [8] wind, *vāya*, [9] who will be a Jīna and who will not, and [10] who will attain liberation and who will not

Cf Thāna 505b —*jīva a-sarīra-paḍibaddha siddha*, Abhay

³ (342b) a The five kinds of knowledge (*nāna*, ref to Rāyap 130a), the three kinds of non-knowledge (or false knowledge *annāna*, ref to Nandī 65a) and their further ramification b On the question whether souls (*jīvā*), HAMG and Siddhas, (345b) beings bound to be reborn as HAMG or to attain liberation (*niraya-gariyā siddha-gariyā*) and beings considered in connection with the possession or non-possession of senses, bodies, size (*suhuma* etc), development (*paṇṇatta[ga]* etc), karmic destiny (*niraya-bhavattha* etc, also *bhava-siddhiya* etc) and intellect (*sammi* etc) are *nāmi* and *annāmi*, scil which kinds of knowledge and non-knowledge they possess

For the details see *Lehre* par 78-81

⁴ (348a) The ramification of the ten faculties (*laddhi*) in the domains of [1] knowledge (5 kinds) and non-knowledge (3 kinds), [2] belief (3 kinds, *Lehre* par 169), [3] conduct (5 kinds, *Lehre* par 177), [4] imperfect conduct (*carittācaritta*), [5] giving (*dāna*), [6] taking (*lābha*), [7] enjoying (*bhoga*) and [8] using (*uvabhoga*) —[4-8] without further subdivision, *eg'āgāra*—, [9] willing (*vīriya*, 3 kinds *Lehre* p 182, n 5 = *Doctrine* p 288, n 5) and [10] the senses (*indriya*, 5 kinds) —On the question whether beings that are or are not in possession of these *laddhis* are *nāmi* and ~ or *annāmi*

These faculties result from the fact that such karmans as cloud, confuse or obstruct them are annihilated, suppressed or partly annihilated and

partly suppressed, Abhay —Cf also Tattv II 4-5 —On *parihāra-visuddhiya-caritta* Abhay quotes thirteen gāhās

⁵ (354b) On the question whether beings that are or are not in possession of other faculties and qualities—viz formally distinct and indistinct imagination (*sāgārôvautta*, *anāgārôvautta*), activity (*sajogī*, *ajogī*), lessā (*salessa*, *alessa*), passion (*sakasāi*, *akasāi*), sex (*savedaga*, *avedaga*) and attraction of matter [to build the body] (*āhāraga*, *anāhāraga*)—must be regarded as *nāni* and ~ or *annāni*

⁶ (356a) The range (*visaya*) of the five forms of knowledge and of the three forms of non-knowledge considered from the point of view of matter, space, time and condition (*davvao khettao kālao bhāvao*), ref to Nandī 97a and 107b (357a) Their duration (ref to Pannav 18 389a), interruption (ref to Jiv 459a), relative frequency (ref to Pannav 3 136b), their conditions (*pajjava*) and the relative frequency of the same * *

Cf *Lehre* par 79 end —Abhay quotes Bhāṣya and Nandī-ṭikā

3 RUKKHA

¹ (364a) Classification of the trees (*r u k k h a*) according to their number of souls which may be x (ref to Pannav 1 33a), c (ref to 1b 31a-32a) or ∞ (ref to Viy VII 3³)

Cf *Thāna* 122b

² (365a) The spaces (*je antarā*) caused by making incisions in an animal's or a man's body are contiguous (*phuda* = *puttha*) to units of their soul (*jīva-paesa*), when the body (or rather such an incision *jam antaram*, *te antare*) is touched, scratched, cut or burnt, the units of the soul are not affected

Cf XIX 3^d Soul and body have the same size, see JACOBI in *Göttingische Gelehrte Anzeigen* 1919, 17

³ (365b) Objects considered to be relatively last or not last (*carima*, *acarima*), ref to Pannav 10 228b-245a * *

4 KIRIYĀ

(366b) * The five kinds of action (*kiriya*), viz *kāyā k.* etc (see III 3^{1a}), ref to Pannav 22 435a-450a * *

5 ĀJĪVA

¹ (367a) At Rāy Goy questions Mv on a point raised by the Ājīviyas addressing the Elders (*there bhagavante*) a If a layman who has practised *sāmāya* stays in a house where a monk is (or monks are) living (*samanôvāsagassa . sāmāyākadassa samanôvassae* [cf VII 1^{3a} *ôvāsae*] *acchamānassa*) and is robbed of some object, he [rightly] considers it to remain his property and tries to get it back [after having finished *sāmāya*, Abhay] For, although from the point of view of his religious duties during that temporary approximation of the monk's way of life he has nothing to do with it (*tassa se bhande abhande bhava* [*asamvyavahāryatvāt*, Abhay]), he still rightly regards the object as his property because he has not renounced (*aparinnāya apratyākhyāta*, Abhay) the sense of ownership (*mamatta-bhāva mamatā-parinnāma*, Abhay) b Likewise his wife remains his wife when she commits adultery under the same circumstances He indeed [rightly] considers her to be his wife because he has not cut (*avocchunna*) the ties of love (*pejja-bandhana*)

Cf V 6² and VII 3^{1a}, *SBE XLV*, p XVIII — Note *se kenam kh'āi aṭṭhenam*

² (368b) With a layman (*samanôvāsaga*) renunciation of grave (*thūlaga*) harming, untruth, taking what is not given, sexual enjoyment and possession means that he confesses (*padikkamā*) past, repels (*samvare*) present and renounces (*paccakkhā*) future grave harming etc Each of these three he may do in forty-nine ways, namely in the domains of own doing, causation and consent, in thought, with word and body (*tvīham tvīhenam*) or leaving out one or two of the two groups of three alternatives. Consequently there are one hundred and forty-seven possibilities (*sīyāla bhanga-saya*) for each vow [scil seven hundred and thirty-

five possibilities for the five vows, Abhay] At the end it is stated that this applies only to Jaina, not to Ājīviya laymen

The v1 (370a) *paccakkhāe paccakkhāvemāne* (instead of *apaccakkhāe paccākkhamāne*) would imply that the text is an instruction for the use of gurus—On the permutation of the different possibilities Abhay quotes two gāhās. Further on he gives six gāhās, quoted from a *vrddhōkti*, in refutation of certain objections

³ (369b) According to the doctrine (*samaya*) of the Ājīviya s all beings are *akkhīna-padibhoi* (comm *a-paribhoi*), which means that they experience [karman] not yet realized [in agreeable or disagreeable feelings]. Consequently [scil because all beings are bound to suffer] the Ājīviyas [think it is allowed to] use all kinds of violence to get their food. Twelve Ājīviya laymen, though, (their names Tāla, Tālapalamba, Uvviha, Samviha, Avaviha, Udaya, Nāmudaya, Namudaya, Anuvālaya, Sankhāvālaya, Ayambula, Kāyaraya) shun five fruits as well as performing, causing and allowing fifteen practices. They will be reborn in the heavens.

I do not follow Abhay's explanation of *akkhīna* (*akṣīnam akṣīn'āyushkam aprāsukam*, i.e. Prākṛit *aphāsuyam*), nor BASHAM's (*History and Doctrines of the Ājīvikas*, London 1951, p. 122 'all beings whose [capacity for] enjoyment is unimpaired obtain their food by killing'), but SCHUBRING's (in his review of Basham's work, *ZDMG* 104 [1954], p. 262 seq.)—For the term *arihanta-devatā-ga*, see BASHAM o.c., p. 140 and 276, and SCHUBRING, o.c., p. 263.—Three of the proper names also appeared in VII 10¹, where they were names of *annautthiyyas*, we shall meet Ayampula again in XV C 8.

⁴ (370a) The four classes of [gods and their] abodes * *

6 PHĀSUGA

¹ (373a) A layman (*samanōvāsaga*) who gives pure (*phāsū*) food to a *samana* or *māhana* recognizable as such (*tahā-rūva*) solely (*egantaso*) brings about annihilation of karman. If the food is impure the annihilation of karman he brings about is still greater than the bad act he commits. If, however, the recipient is unworthy and recognizable as such (*tahā-rūva assamjaya-aviray'apadīhay'apaccakkhāya-pāvakamma*), giving pure or impure food merely is a bad act.

Cf VII 1^{3c}—According to the second statement the annihilation of karman gained by supporting the body of a pious man (*cāritra-kāyôpaṣṭambhāt*, Abhay) is greater than the bad karman resulting from the harm done to the living beings (*jīva-ghātāt*) [that are in impure food]

² (374a) [No dialogue] If a monk (*niggantha*) who is given two up to ten lumps of food (*pinda*) or pieces of equipment—viz alms-bowl, brush, hand-broom, cache-sexe (*cola-patta*), woollen cloth (*kambala*), staff (*latthī*), litter (*samthāraga*)—only one of which is destined for him, the rest being destined for his superiors (*thera*), does not find his superiors, he must put these things aside on a solitary and clean spot

³ (375a) A monk (*niggantha*) or a nun (*°thī*) commits some fault during his ~ her begging-tour, peregrination or sojourn in a village and immediately feels regret and penitence about it and sets out to confess it to his ~ her superior (*thera*, *pavattinī*) The superiors, however, or the monk ~ nun become unable to speak (*amuha*) or die before or when they meet, consequently confession is impossible In such cases of vis major the monk ~ nun still is loyal (*ārāhaya*), because 'the action that is being performed equals the completed action' Illustrations of this tenet cutting and burning a hair etc, throwing a new (*tantugaya*, see VI 3¹) cloth into a tub of Indian madder (*manjitthā*)

amuḥā = 'amukhāh' *nirvācah syur vāt'ādī-doṣāt*, Abhay On death making confession impossible Abhay quotes a gāhā —*chujjamāṇe chumne* etc see I 1¹

⁴ (376b) Of a burning lamp and of a burning house only the light or fire (*joī agni*, Abhay) actually burns (*jhiyāi*)

⁵ (376b) The number of actions (*kiriya*, viz *kāriya k* etc in III 3^{1a}) one soul (*jīve*), the souls in general (*jīvā*) and HAMG may commit with regard to the five bodies (*orāhiya*- etc) of one (*-sarīrāo*) or several (*-sarīrehimto*) beings * *

Abhay makes quotations from Pannav

7. ADATTA.

¹ (379a) In the sanctuary Gunasīlaya near Rāy *annautthiyas* argue with the Elders, Mv's disciples (*antevāsī therā bhagavanto*, ref to II 5⁵) a The dissidents accuse the Elders of lack of

self-discipline etc (ref to VII 2¹), saying that they take things not given (*adinna a d a t t a*) when they regard as their property something that has been given to them but does not reach them by some cause or other The *theras* refute the argument on the ground of their tenet 'the action that is being performed equals the completed action' They return the accusation to the *annautthiyas* because the latter do not approve of that tenet b In the same way the *annautthiyas* accuse the *theras* of offending against the [living] earth by going etc The *theras* repel the charge, putting forward that they, unlike the *annautthiyas* themselves, do not tread the earth without reason and discrimination (*desam desenaṃ vayāmo, paesam paesenam v*) Against the dissidents they contend that the tenet of the equality of the action that is being performed and the completed action also applies to going etc (*gamamāne gae vūkkamujjamāne vūkkante Rāyagīham nagaram sampāviukāme sampatte*) In conclusion they enunciate the lesson (*ajjhayana*) 'Contradictory Utterance on Gait' (*Gai-ppavāya*)

Cf XVIII 8² — *diḍḍamāṇe dinne* etc and *gamamāṇe gae* etc, cf I 1¹ — *desaṃ desenaṃ* etc *nāvisēṣeṇa* (Abhay), scil in accordance with the *īryāsamutṭi* (*Lehre* par 173) — For *pavāya* (*pravāda* or *prapāta*, Abhay) see *Lehre* par 38

² (380b) Goy questions Mv on the fivefold *gai-ppavāya*, ref to Pannav 16 325b-328a * *

8 PADINĪYA

¹ (382a) * There are three opponents (*p a d i n ī y a*) a of venerable persons (*guru*), viz of an *āyariya*, an *uvajjhāya* and a *thera*, b of the stage of existence (*gai*), viz in this world, in the world beyond and in both worlds, c of the community (*samūha*), viz of a *kula*, a *gana* and the *sangha*, d of compassionate help (*anukampā*), viz with regard to an ascetic, an invalid and a young pupil, e of Tradition (*suya*), viz of its wording (*sutta*), its meaning (*attha*) and both, f of the [right] way of being (*bhāva*), viz of [right] knowledge, belief and conduct

Cf Thāna 170a where *suya* follows on *bhāva*, cf. also Vav 10, 35 — *anukampā bhakṭa-pān'ādibhū upaṣṭambha*, Abhay — Abhay quotes six gāhās

² (383a) [All] proceedings (*vavahāra*) [in the domain of confession etc.] are determined by superior knowledge (*āgama*), tradition (*sūya*), an order (*ānā*), a rule (*dhāranā*) or an accepted practice (*jīya*), the following criterion always coming into force in default of the preceding one

Cf Vav 10, 2 = Thāṇa 317b

^{3a} (383b) The karman resulting from a religious action (*īriyā-valūya-kamma*) may be bound only by human beings (*manussa*, °*ssī*) who, though formerly women, men or 'neuters' (*utthī*-, *puṇisa*- and *napumsaga-pacchākada*), have got rid of the sexual feeling (*avagaya-veya*, only masc.) Calculation of the possible occurrences as to converted men and women in the past (*puvva-paḍivannaṇaṇa paducca*) and the present (*paḍivaṇṇamāṇaṇa pad*) Enumeration of the possibilities, for those who in the past have already bound that karman (*bandhū*), of binding it again in the present and in the future both in the course of their subsequent lives (*bhav'āgarisaṇa paducca*) and within their present life (*gahan'āgarisaṇa pad*) The binding always has a beginning and an end *īriyāvaḥṭṭiya kamma* is always bound as a whole by the whole [*jīva*] (*savvenam savvam bandhai*)

bhave anekatra (386a, Abhay on *bhav'āgarisa*) seems to mean *anekeṣu bhaveṣu*, as opposed to *ekasmīn eva bhave* (386b, on *gahan'āgarisa*)

^{3b} (387b) HAMG, among M of the three sexes both those that have the sexual feeling (*ahaveya*) and those that have got rid of it (*avagaya-veya*), may bind karman resulting from a profane action (*sampharāṭṭiya kamma*) Calculation etc. as in ^{3a} above The binding may have a beginning or not, if it has a beginning it has also an end *Sampharāṭṭiya kamma* is bound as a whole by the whole [*jīva*]

⁴ (388b) a The twenty-two annoyances (*parīsaha*) appear (*samoyarantī*) with four kinds of karman (*kamma-pagadī*) in the following way [1] with knowledge-clouding karman *parīsahas* Nos 20 and 21 (of the list in Utt 2 = Samav 40b and in Tattv IX 9), [2] with the karman that must be perceived (*veyanyja kamma*) *parīsahas* Nos 1-5, 9, 11, 13 and 16-18, enumerated in a *gāhā*, [3] with the karman that disturbs belief *parīsaha* No 22,

[4] with the karman that disturbs conduct *parīśahas* N^{os} 6-8, 10, 12, 14 and 19, enumerated in a *gāhā*, [5] with the obstructing karman *parīśaha* N^o 15 b He who binds all eight kinds of karman, or seven kinds scil all except quantity of life, may perceive all of the twenty-two *parīśahas*, but only twenty of them at the same time since N^{os} 3 and 4 and N^{os} 9 and 10 exclude each other He who binds six kinds of karman scil all except quantity of life and disturbance (*sūksma-samparāya*, Abhay see *Lehre* par 183), 1 e the common monk not wholly devoid of passion (*sarāga-chaumattha*), may perceive fourteen *parīśahas* (namely not those mentioned under [3] and [4] in a above), but only twelve at the same time since N^{os} 3 and 4 and N^{os} 9 and 11 (not 10 which does not exist here) exclude each other The same is true for the common monk who has suppressed or annihilated disturbing karman (*vīyarāga-chaumattha*, *upaśānta*- and *ksīna-moha*, Abhay see *Lehre* 1b) and who, consequently, binds only one kind of karman [viz *veyaniya k*] Kevalins, whether still active (*sajogī-bhavattha-kevali*) or not (*ajogī-bh -k*), who also bind only *veyaniya k*, may perceive eleven *parīśahas* (namely those mentioned under [2] in a above) with the same mutual exclusions

Cf Tattv IX 9-17 (to 14 add 'resp ') and *Lehre* par 176

⁵ (392a) = Jambudd 458b-463b, see Introduction § 12 —
a Though the [two] suns of Jambuddīva always have the same elevation [namely 800 yojanas above the (flat) surface of the earth, Abhay] at sunrise and sunset the sun is *dūre ya mūle ya*, which means that though [comparatively] far[ther by its oblique position with regard to the spectator] it [seemingly] is near[er the earth, as if it were rooting in or seated on it *mūla* = *āsanna*, Abhay], whereas at noon (*majjh'antīya-muhuttamsi*) it is *mūle ya dūre ya*, which means [comparatively] near[er by its perpendicular position] and [seemingly] far[ther from the earth] This is explained by the obstruction of the light (*lesā-padīghāya*) in the first and its glow (*lesā'bhitāva*) in the second case
b Further particulars on the field of solar radiation (*khetta*) and its range (see *Lehre* par 127) c On other astral gods, ref to Jiv 345b * *

Note the more archaic form of the question in *Vīy kenam kh'āi aṭṭhenam* as against *kamhā ṇam* in Jambudd

9 BANDHA

^a (394a) Junction (*b a n d h a*) is effected either A spontaneously (*vīśasā-b*) or B by an impulse (*paoga-b*)

(394a) A Spontaneous junction may I have no beginning (*anāya*) or II have a beginning (*sāya*)

I Spontaneous junction without beginning consists in the concatenation of [units of] Motion, Rest and Space (*dhamm'-*, *adhamm'-* and *āgās'atthikāya-anna-m-anna-anāya-vīśasā-bandha*) in which case the junction is partial (*desa-bandha*) [since there is no interpenetration] and eternally lasting (*savv'-addham*) —Infra the data regarding the duration of the different kinds of junction have, as a rule, been left out of consideration.

II Spontaneous junction has a beginning in the case of aggregates of 2 up to ∞ units, which may be

(1) based on cohesion (*bandhana-paccaya*) due to differences of smoothness and roughness (*vemāya-middhayāe*, *v-lukkhayāe*, *v-middha-lukkhayāe*),

(2) based on decomposition (*bhāyana-paccaya*) as is the case with decomposed (*junna*) victuals,

(3) based on change (*parināma-paccaya*) as is the case with clouds (*abbha*) and the like, ref to *Vīy III 7^a* (195b)

anna-m-anna- and *desa-baddha*, not *savva-baddha* joined like the links of a chain, not like milk and water, Abhay, cf B III (2) d below —On *vemāya* Abhay quotes two gāhās according to which there is junction of smooth and smooth or rough and rough only if the degree (*guṇa*) of these properties is different, whereas there is junction of smooth and rough both of equal and of different degrees, except in the lowest degree (*jahanna-vajja*), cf *Lehre* par 59 end

(395b) B Junction effected by an impulse may

I be without beginning and end (*anāya apajjavasiya*) as is the case with the eight central units (*majjha-paesa*) of the soul, each junction of three of which is without beginning and end, the other [units of the soul, Abhay] have a beginning

II have a beginning but not an end (*sāṛiya apajjavasiya*) as is the case with [according to Abhay the units of the souls of] Siddhas

III have a beginning and an end (*sāṛiya sapajjavasiya*) In this case the junction is called

(1) *ālāvana-bandha*, e g with burdens of grass and the like tied with ropes etc

(2) *alliyāvana-b*, which is of four kinds, namely

(a) *lesanā-b*, e g in the case of stones joined with mortar and the like

(b) *uccaya-b* e g piled-up grass etc

(c) *samuccaya-b* e g buildings

(d) *sāhanana-b*, which is either *desa-s -b* (e g vehicles and all kinds of fabricated objects) or *savva-s -b* (e g a mixture of milk and water)

(3) *sarīra-b*, which is *puvva-paoga-paccariya* or *paduppanna-p -p* (see comm)

(4) *sarīra-p-paoga-bandha*, 'formation of the body', which is of five kinds in accordance with the five kinds of bodies see ^b seqq below

On I Abhay gives the explanation of the [Āvasyaka-?] Cūṛṇi and drops that of [Haribhadra's Āvāsya-?] Tīkā because it is 'incomprehensible' — The notion *sarīra-bandha* [B III (3)], probably with the variant reading *sarīri-b* (*śarīri-b*, Abhay), is not quite clear Professor SCHUBRING informed me of the following tentative interpretation (a) Beings within saṃsāra (*nerari'āyā samsārāvatthā savva-jīvā*) may possess an unearthly body based on their earthly body existing t h u s f a r by the corresponding extension and contraction of the soul-units (*vistārita-saṃkocita-jīva-pradeśa*, Abhay), this is called *p u v v a -paoga-sarīra-bandha*, (b) the kevalin ejects his karmic particles but they come back and form the so-called *daṇḍa* which is (or belongs to) a *teyaga sarīra*, this happens in the p r e s e n t and therefore the process is called *p a ḍ u p p a n n a - paoga-sarīra-bandha*

^b (396b) The discussion starts with the *paoga-bandha* of the earthly body (specification for the different kinds of beings) Each of these *bandhas* arises with the appearance (*udaya*) of the karman of the same name The junction may be total or partial Total junction lasts one samaya, while the duration of partial junction varies with the different kinds of beings Also the

duration of the intermediate spaces of time (*antara*) is recorded
At the end the relative frequency of the possible cases

^c (404a) The same questions regarding the bodies of transformation and transposition, ^d (409b) the fiery body and ^e (410b) the karmic body

^f (412b) There are six possibilities of simultaneous junction of the different bodies depending on the total or partial *bandha* of the earthly body, the body of transformation and the body of transposition

earthly body	body of transformation	body of transposition	fiery body	karmic body
<i>savva-bandha</i>	abandha	abandha	desa-bandha	desa-bandha
<i>desa-bandha</i>	»	»	»	»
abandha	<i>savva-bandha</i>	»	»	»
»	<i>desa-bandha</i>	»	»	»
»	abandha	<i>savva-bandha</i>	»	»
»	»	<i>desa-bandha</i>	»	»

^g (413b) The relative frequency of the possibilities described in ^f above * *

Abhay quotes and explains thirty-six Prākṛit *vrddha-gāthās*

10 ĀRĀHANĀ

¹ (417a) *Annautthiyas* attach more importance either to moral conduct (*sīla*) or to knowledge (*suyā*) According to Mv only he who has both of them is wholly loyal (*savv'ā r ā h a y a*) [because he is] averse [from evil] (*uvaraya*) and conversant with religion (*vinṇāya-dhamma*) He who lacks one resp the two of them does not fulfil one resp both of the said conditions and is only partly loyal (*des'ārāhaya*) resp wholly disloyal (*savva-virāhaya*)

uvarae (= *uparatah*) *mvrttah* *sva-buddhyā pāpāt*, Abhay

² (418b) Loyalty (*ā r ā h a n ā*) is threefold scil relates to knowledge (*nān'ārāhanā*), belief (*damsan'ā*) and conduct (*caritt'ā*) Each of these is found in the degrees maximum

(*ukkosiya*, °*sa*), medium (*majjhima*, also *ajahanna-m-anukkosiya* or °*sa*) and minimum (*jahanna*) The possible combinations of these kinds and degrees of *ārāhanā* are as follows the maximum degree of *nān'ārāhanā* goes with the maximum or the medium degree of *damsan'ā* and *caritt'ā*, whereas the maximum degree of *damsan'ā* and *caritt'ā* may go with all three degrees of *nān'ā*, moreover, the maximum degree of *damsan'ā* may go with all three degrees of *caritt'ā* but the maximum degree of *caritt'ā* always goes with the maximum degree of *damsan'ā*

He who has reached the maximum degree of one of the three kinds of loyalty will attain liberation in his present life or be reborn in the uppermost heavens (*kappāīya*) or, in the case of *nān'ā* and *damsan'ā*, in the lower heavens (*kappōvaya*) Beings with the medium resp minimum degree of one of the loyalties will attain liberation in their second or at the latest in their third rebirth (*bhava-ggahana*) resp in their third or at the latest in their seventh or eighth rebirth

The discussion on the possible combinations of the different kinds and degrees of loyalty is in a way illustrative of Jaina psychology

³ (420b) The five accidental changes (*poggala-parināma*) scil the conditions resulting from them, viz colour, smell, taste, touch and shape, of which there are five, two, five, eight and five kinds resp

⁴ (420b) One unit of matter (*poggal'atthikāya-paesa*) may be a substance (or an object, *davvam*) or part of one (*davva-dese*) The same topic is further discussed with two, three, four up to 2 and ∞ units of matter, from four on all eight possibilities are found, namely *davvam*, *davva-dese*, *davvāim*, *d-desā*, *davvam ca d-desē ya*, *davvam ca d-desā ya*, *davvāim ca d-desē ya*, *davvāim ca d-desā ya*

⁵ (421a) The space of the world (*log'āgāsa*) has 2 units (*paesa*) and so has each separate soul

Thence, probably, *asaṃkhejja loga* in V 9⁴ and XXV 2³, cf also XXV 4² As is stated in *Lehre* par 58 (with ref to Thāna 251b) this does not refer, as Abhay wants us to believe, to the exceptional case of the kevalin who at the time of his *samugghāya* (1b par 89) projects his karman-bound soul-atoms as far as the end of the world

⁶ (421b) a For all beings (HAMG) there are eight kinds of karman (*kamma-pagadī*) b For all beings each of these kinds has an infinite number of units (*avibhāga-pariccheya*) c Each separate soul-unit (*jīva-paesā*) of a being in general (*jīva*) may be surrounded (*siya āvedhīya-parivedhīya*) or not (*siya no ā -p*) by an infinite number of units (*avibhāga-pariccheya*) of each of the eight kinds of karman As to the different kinds of beings taken separately *āvedhīya-parivedhīya* applies to HAG in all cases and to M in the case of the four *aghāi-kammas*, whereas *siya ā -p siya no ā -p* applies to M only in the case of the four *ghāi-kammas*

avibhāga-pariccheyā niraṃsā aṃsā ity arthah, Abhay, scil *paesā* —On c cf Tattv VIII 25 In the general rule *no ā -p* applies to the kevalin, Abhay The term (*a*)*ghāi-kamma* (cf Tattv IX 11c) does not appear in the text and was used here only for briefness' sake

d (422b) The possibility of the simultaneous occurrence of the different kinds of karman in one being may be summarized in the following three rules [1] he who possesses *mohanīya kamma* necessarily also possesses (*tassa nīyamā atthi*) the other kinds of karman, [2] he who possesses *nān'āvaranīya*, *damsan'āvaranīya* or *antarāīya kamma* also possesses the other kinds of karman except *mohanīya kamma* which he may possess or not (*tassa siya atthi siya natthi*), [3] he who possesses *veyanīya*, *āīya-*, *nāma-* or *goya-kamma* also possesses the other kinds of karman except *nān'āvaranīya*, *damsan'āvaranīya*, *mohanīya* and *antarāīya kamma* which he may possess or not

⁷ (423b) The soul (*jīva*) is *poggali* scil possesses atoms of matter, namely in the senses, as well as *poggala*, i e individual This is also true for every being in the samsāra, but not for the Siddha who is only *poggala* * *

S A Y A IX

*Jambuddīve*¹ *joisa*² *antara-dīvā*³ ³⁰ *asocca*³¹ *Gangeya*³²
*Kundaggāme*³³ *purise*³⁴ *navamammī sae cauttīsā*

1 JAMBUDDĪVA

(425a) In the sanctuary Mānabhadda (usually Mānī°) near Mihilā Goy questions Mv on the continent J a m b u d d ī v a, ref to Jambudd I-VI 9b-427a * *

2 JOISA

(426b) * The number of heavenly bodies (*joisīya*) above Jambuddīva, the Lavana Ocean and the other continents and oceans up to Sayambhūramana, ref to Jīv 300a, 303a seqq * *

3-30 ANTARA-DĪVĀ

(428a) * The twenty-eight southern Intermediate Continents (*antara-dīvā*), ref to Jīv 144b * *

31 ASOCCĀ

^{a1} (430a) * Without having heard it (*asoccā*) from any of the ten kinds of people mentioned in V 4⁷ one may alone (*kevalam* adv, *kevalenam*) a learn, from hearsay, the lore proclaimed by the kevalins (*kevali-pannattam dhammam labhejjā savanayāe*), b attain to wisdom (*bohim bujhejjā*), c become a monk (*munde bhavittā agārāo anagāriyam pavvaeyjā*), d practise

chastity (*bambhacera-vāsam āvasejjā*), e be self-disciplined (*sam-jamenam samjamejjā*), f practise the repelling [of karmic influx] (*samvarenam samvarejjā*) and g obtain the five kinds of knowledge (*ābhuniboluya-nānam* etc *uppādejjā*), if one has partly annihilated and partly suppressed (*khaôvasame kade*) the karmans that a cloud knowledge, b cloud belief, c obstruct religion (*dhamm'antarāṭṭya kamma*), and cloud d conduct, e zeal (*jayan'-āvaranṇa kamma*), f the occupations (*ajjhavasān'āv k*) and g the five kinds of knowledge, resp To obtain the *kevala*-knowledge, however, the karman that clouds it must have been annihilated (*khae kade*)

asoccā yathā pratyekabuddh'ādih, Abhay — *jayaṇṇā* = *yatana cāritra-viśeṣa-viśaya-vīrya*, Abhay

^{a2} (433a) This particular way of acquiring knowledge etc may lead to the negative *ohi*-knowledge (*vibhange nāmam annāne*, also *vibhanga-nāna*) which is brought about if certain ascetical practices and good qualities (see comm) go together with the *khaôvasama*-condition of the karmans that cloud it (scil the *vibhanga-nāna*, Abhay) and with mental efforts (*īhā'pohamaggana-gavesana*) This *vibhanga-nāna* discerns (*jānati pāsai*) $\frac{1}{4}$ of an angula at least and 4 thousands of yojanas at the most If orthodoxy (*sammatta*) enters, it may turn into positive *ohi*-knowledge

For the ascetical practices see II 1^{6b}, the good qualities are the same as those ascribed to Roha in I 6⁴ with the exception of *pagai-mauya* and *p-vṃya* — Examples of people first acquiring *vibhanga-nāna* and converted to orthodoxy later on will be discussed in XI 9¹ and 12²

^{a3} (434a) Physical and metaphysical description of the person in question he possesses one of the three bright (*visuddha*) lessās and the three foremost knowledges, he is active (*sajogī*) with mind, word and body, may have the faculty of concrete or abstract imagination (*sāgārôvautta*, *anāgārôvautta*), possesses the best joining of bones (*vairôṣabha-nārāya-samghayana*), may possess each of the six shapes of the body (*samthāna*), is at least 7 *rayana* and at the utmost 500 *dhanu* tall, possesses a quantity of life of more than 8 years and of a crore of *puvvas* at the most, is either a man or a human 'neuter' (*purisa-napumsaga*), possesses the four passions in the lowest degree (*samjalana*), his occupa-

tions (*ajjhavasāna*) are commendable (*pasattha*) and he earns an infinite number of rebirths in the four species

^{a4} (434b) His capacity to proclaim the lore (*dhamma*) and to ordain monks (*pavvāvejja*, *mundāvejja*) is limited, but he will attain liberation

^{a5} (435a) He may sojourn in different upper (Mount Veyadha etc), level (the *kamma-bhūmis* etc) and lower (*pāyāla* etc) regions of the earth

^{a6} (435a) Within one samaya he may multiply himself into one up to ten [identical beings]

^{b1} (437a) The same as ^{a1} above, but with 'having heard' (*soccā*)

^{b2} (437a) This leads to the positive *ohi*-knowledge which discerns (*jānai pāsai*) $\frac{1}{4}$ of an *angula* up to $\frac{1}{4}$ parts of the non-world that are as big as the world (*asamkhejjāim aloe loya-ppamāna-mettāim khandāim*)

^{b3} (437a) Physical and metaphysical description of this person, the differences with ^{a3} above are he may possess each of the six lessās and the three or four foremost knowledges, he may be sexless—in which case he has annihilated the sexual feeling (*khīna-veyaya*), not only suppressed it (*no uvasanta-v*)—but he may also be a man, a woman or a human 'neuter', he may be passionless scil have annihilated his passions (*khīna-kasāi*), not only have suppressed them (*uvasanta-k*), or possess one up to all four of the passions in the lowest degree (*samjalana*)

^{b4} (437b) His capacity to proclaim the lore (*dhamma*) produces pupils and pupils' pupils (*pasissa*), all will attain liberation

^{b5} (438a) The same as ^{a5} above

^{b6} (438a) He may multiply himself into one up to 108 (*atthasaya*) [identical beings] * *

For the range of *ohi-nāṇa* see *Lehre* par 78, 'verzehnfachen' (correct for *vibhanga-nāṇa* in ^{a6}) must be corrected in accordance with ^{b6}

32 GANGEYA

^{a1} (439a) In the sanctuary Dhūipalāsa near Vāṇiyagāma the monk (*anagāra*) Gaṅgeya, a Pāsāvaccija, questions Mv

HA² ⁵MG are reborn (*uvavajjanti* and *uvavattanti* ~ *uvvat-tanti* or, with Joisiyas and Vemāṇiyas, *cayanti*) either after an intermediate space of time (*santaram*) or not (*anantaram*), A¹ are always reborn *anantaram*

Cf Pannav 207b and see Viy XIII 6¹, see also *Lehre* par 96

^{a2} (439a) Beings, when reborn, enter (*pavesana*) one of the four stages of existence HAMG —The different possibilities of entering the seven hells enumerated for one up to four beings bound to enter the H stage (*neraiya-pavesanaenam pavisamāna*) (439b) The same with five, (444b) six, (445b) seven, (446a) eight, (446b) nine, (447a) ten, (447b) x and (449b) 2 such beings (450a) Enumeration of the possible ways in which the beings in question may be distributed in the different hells (450b) The relative frequency of these possibilities

Lehre par 96 refers to Pannav 207a (= Viy 439a) and to Viy 632b — With one being there are 7 possibilities, with two beings 28, with three 84, with four 210, with five 462, with six 924, with seven 1716, with eight 3003, with nine 5005, with ten 8008, but with x only 3337 and with 2 3658

^{a3} (451a) The same as ^{a2} above with A

^{a4} (452a) The same as ^{a1 2} above with M

^{a5} (452b) The same as ^{a1-2} above with G

^{a6} (453a) The relative frequency of the cases of entering the four stages of existence HAMG

^b (453b) Repetition of ^{a1} above —HAMG are reborn (*uvavajjanti* etc) as really existing beings (*santo, no asanto*) (454a) Moreover, they are reborn (*uvavajjanti* etc) independently (*sao, no asao*) The motivation of this statement is found in Pāsa's doctrine of the eternity of the world (ref to V 9⁴) Mv declares that he himself discovered that truth (*sayam et' evam* [thus Abhay where the text has *ete evam*] *jānāmi, asoccā e e j*) thanks to his *kevala*-knowledge (454b) Beings are reborn (only *uvavajjanti*) on their own strength (*sayam*), that means on the

strength of [their own] good (*subha*, with G), bad (*asubha*, with H) or mixed (*subhāsubha*, with AM) karmans

santo, *sao* and *sato* probably have been mixed up Abhay seems to be puzzled, he comments only on *sao* which, however, he explains as *santah* — *bhante* (454a, line 4 from the bottom and in the comm) is superfluous, the old edition has *bhe*

^c (455a) End of the episode Gangeya's conversion, ref to that of Kālāsa Vesīyaputta in I 9⁵ * *

33 KUNDAGGĀMA

^{1a} (456a) The brahman Usabhadatta and his wife Devānandā honour Mv in the sanctuary Bahusālaya near the brahmanical part of K u n d a g g ā m a (Māhana-K)

jāvas referring to the *varnakas* known from Uvav etc

^{1b} (458a) Mv declares to Goy that Devānandā is his real mother *Devānandā māhanī mama ammā, aham nam Devānandāe māhanīe attae*

Cf. *Lehre* par 17

^{1c} (458a) Usabhadatta's and Devānandā's conversion, profession (Devānandā being entrusted to Ajja-Candanā), spiritual career and final liberation, ref to Khandaga's conversion in II 1^{6b}

^{2a} (461a) The young nobleman (*khattiya-kumāra*) Jamālī, who lives in the western or ksatriya part of K u n d a g g ā m a, visits Mv in the sanctuary Bahusālaya He decides to become a monk

jāva references to the *varnakas* known from Uvav etc — Cf LEUMANN's summary of the Jamālī episode in *Ind Stud* 17, p 98 seqq The whole account is identical with that found in Meha's story in Nāy (STEINTHAL, par 126-179) — From feelings of delicacy our text does not say that Jamālī's mother was Mv's elder sister Sudamsanā, nor does it name his wife, Mv's daughter Anojjā alias Piyadamsanā

^{2b} (464a) He informs his parents of that decision His parents ask him to delay the *pavvajjā* till after their death, because he is their only son, endowed with excellent qualities, possessing eight excellent wives and many riches, whereas monachal life is full

of hardships As Jamālī does not give up his plan, they finally give their consent

^{2c} (472a) Description of Jamālī's festive departure (*mkkha-manābhusega*)

^{2d} (484a) Thrice Jamālī asks Mv's permission to go away with 500 monks (*anagāra*) Although Mv refuses he leaves Bahusāla with the 500 monks and goes to the sanctuary Kottha near Sāvattthī, while Mv goes to the sanctuary Punnabhadda near Campā Having eaten an excessive quantity (*ṣamānākkanta*) of bad (*arasa* etc.) food, Jamālī is taken very ill and orders his companions to make a bed (*sejjā-samthāraga*) When, after a while, he asks them whether the bed has been made or is being made (*kim kade kappai*), they answer that it is being made (*kīrai*) Hearing this answer Jamālī disavows the tenet of the identity of the action that is being performed and the completed action (*calamāne calie* up to *niyyariyyamāne niyyanne*, cf I 1¹) proclaimed by Mv He imparts his opinion to the monks Some of them agree and stay with him, others do not and go back to Mv in Campā

Jamālī's companions only say that the bed is being made, they do not add that it has not been made yet (cf Śāntisūri's Tīkā Śiṣyāhitā on Utt III 9, LEUVIANN o c p 101) because this indeed would already disavow Mv's tenet

^{2e} (485b) Having regained his health Jamālī goes to Mv in Campā and declares that he has reached omniscience Goy asks him whether the world and the soul are eternal or not (*sāsae loe*, *asāsae l*, *sāsae jīve*, *asāsae j*) Jamālī cannot answer these two questions Then Mv says that many pupils of his, though not claiming to be omniscient, know that the correct answer is both world and soul are eternal in so far as they never were not, never are not and never will not be, but that they are not eternal in so far as, in the case of the world, *osappinīs* and *ussappinīs*, and in the case of the soul, the different stages of existence succeed each other Jamālī does not believe the explanation and again leaves Mv, taking with him many heretics He dies after a long fast without having confessed and is reborn among the indecorous Kibbisiya gods (*deva-kibbisiya*, Skt *kilbi-*

sin means 'culpable') with a quantity of life of thirteen *sāgarovamas*

Kibbisiya the lowest class of G, Tattv IV 4, cf Uvav 117, cf also *kibbisiya* in I 2⁶

^{2f} (488b) Mv informs Goy of Jamālī's rebirth as a Kibbisiya

^{2g} (488b) There are three kinds of Kibbisiyas whose resp quantities of life are three *pallovamas*, three *sāgarovamas* and thirteen *sāgarovamas* Their abodes, karmic origin (also applied to Jamālī's case) and further rebirths Some of them will and some will not attain liberation

^{2h} (489b) After four or five rebirths in the species AMG Jamālī will attain liberation * *

34 PURISA

^{1a} (490a) * He who kills a human being (*purisa*) or an animal (*āsa* etc), even if he wants to kill only (*aham egam hanāmi*) that human being or that animal, also kills a number of other beings (plur *no-purise*, *no-āse*, also *anegā jīvā*) [that dwell on the victim's body or in his blood etc, Abhay] He who kills a rishī (*īṣī*), even if he wants to kill only that rishī, also kills an infinite number of other beings (*no-īṣim*, *anante jīve*)

∞ *jīvas* are killed by him who kills a rishī—the word *īṣī* is rather remarkable —'because his death means the end of [other people's] abstinence from killing ∞ beings (*mṛtasya tasya virater abhāvenānanta-jīva-ghātakatva-bhāvāt*, Abhay), or because a rishī, when alive, enlightens many beings which, after having reached liberation, do not kill ∞ beings'

^{1b} (490b) He who kills a human being or an animal necessarily (*nyamā*) is prompted (*puttha* 'touched') by hostility (*vera*) to his victim and occasionally also by hostility to one or several other beings The last case necessarily (*nyamā*) arises with him who kills a rishī

^{2a} (491b) Earth-, water-, fire- and wind-beings and plants

breathe each other Doing so they commit three, four or [all of the] five actions [discussed in III 3^{1a}]

Cf II 1³⁻⁴ (on wind-beings) Abhay. quotes the *pūjya-vyākhyā* but does not pronounce on it.

^{2b} (491b) A wind-being stirring part of a tree or causing it to fall down also commits three, four or [all] five actions * *

S A Y A X

*disi*¹ *samvuda-anagāre*² *āya'ddhī*³ *Sāmahatthi*⁴ *devi*⁵ *sabhā*⁶
*uttara-antara-dīvā*⁷ -³⁴ *dasamammī sayammī cottisā*

I DISI.

¹ (492b) * a East, west, south, north, up and down (resp *pāinā, padīnā, dāhinā, uīnā, uddhā, aho*), the six main directions, are both animate and inanimate (*jīvā c' eva ajīvā c' eva*) b In fact there are ten directions, viz east, south-east, south etc, zenith (*uddhā*) and nadir (*aho*), their proper names resp are *Indā, Aggeī, Jamā, Neraī, Vārunī, Vāyavvā, Somā, Īsānī, Vimalā* and *Tamā* c (493a) The directions of the cardinal points (*d i s ā*) consist of living beings and parts and units of such as well as of lifeless entities and parts and units of such (e g *Indā disā jīvā vi jīva-desā vi j -paesā vi ajīvā vi ajīva-desā vi aj -paesā vi*) The living beings in question have one up to five senses or they have no senses (*amūdiya*, viz the kevalins, Abhay) The lifeless entities are corporeal (*rūvi*), in which case they consist of aggregates, parts and units of such, and atoms, or they are incorporeal (*arūvi*), in which case they are of seven kinds, viz consisting of parts and units of the fundamental entities motion, rest and space, or consisting of time (*addhā-samaya*) The same is true for the intermediate directions (*vidisā* south-east etc) except that these cannot consist of complete living beings The same is true for zenith and nadir, but in nadir (*tamā*, lit darkness, i e absence of suns and other heavenly bodies that make measured time possible, Abhay) time does not exist

Cf Pannav 1 (see Introduction § 10) —*Indā Aggeī* etc reminiscence of a *gāhā* —Abhay explains that the intermediate directions cannot consist of complete *jīvas* because they are *eka-pradesika*, whereas *jīvas* occupy 2 *paesas* (cf VIII 10⁶) *vidisām eka-pradesikatvād eka-pradeśe ca jīvānām avagāhābhā-*

vāt, *asaṃkhyāta-pradeśāvagāhivāt teṣāṃ* The cardinal directions indeed, he says, are [bidimensional] like the seat of a carriage (*śakaṭōddh-saṃsthita*), the intermediate directions [unidimensional] like a string of pearls (*muktā-valy-ākāra*), zenith and nadir like a quadrangular column (*rucak'ākāra*), cf LEUWMAN, *Übersicht* p 43b —For 'parts of the fundamental entities motion and rest' see also II 10 comm

² (495b) Size and shape of the five bodies, ref to Pannav.
21 407b-433b * *

2 SAMVUDA-ANAGĀRA

¹ (495b) * If a monk who is closed [to karmic influx] (*s a m - v u d a a n a g ā 1 a*) looks around at things (*rūva*) while being on his begging-tour (*vīi-panthe thuccā*), he commits a profane action (*samparāiyā kiriyā*), not an action that is in agreement (i e an action that is not in agreement) with his monachal duties (*no-ñiyāvaluyā kiriyā*) etc , ref to VII 1⁶ If he acts in the same way when not on his begging-tour (*avīi-p th*) the reverse is true

Abhay only makes guesses at the meaning of *vīi-pantha*, according to *Lehre* p 171 = *Doctrine* p 270, n 1 the term probably denotes a begging-tour during which the monk imitates the forward and backward movement of a wave (*vīci*)

² (496a) Places of origin (*jom*) are either cold or warm or mixed, ref to Pannav 9 224b-228a

³ (496a) Perceptions (*veyanā*) are either cold or warm or mixed, ref to Pannav 35 553b-557b

⁴ (497b) What is necessary to be loyal (*ārāhaya*) in the domain of the monachal exercises (*bhikkhu-padimā*) [ref to Dasā 7]

Dasā 7 describes twelve *bhikkhu-padimās* However, the text quoted by Abhay is not found there but in Vav 10,1 where *padimā*, though not actually called *māsiyā*, is described as 'lunar' (not 'monthly') scil relating to the waxing and waning moon

⁵ (498a) [No dialogue] A monk (*bhikkhu*) who does not confess a fault before he dies is not loyal (*tassa n' atthi ārāhanā*), even if he has made the decision to confess it in the hour of his death, even if he thinks to merit [at least] a vyantara-rebirth (*aṇavanniya* [so read, see comm] *devattana*), since a layman may

look forward to a divine rebirth The reverse happens if he confesses the fault * *

anavanniya = *anaṭṭannika vyantara-nikāya-viśeṣa*, Abhay, see *Anavanniya*, *Lehre* par 112

3 ĀYA'DDHI

¹ (498b) * a The own magic power (*ā'iddhi*) of a god reaches (*vūkanta*) as far as four or five abodes of gods belonging to his class b A god(dess) with little magic power (*appa'ddhīya*) cannot enter [the domain of] (*majjham majjhenam vūvaya*) a god(dess) with great magic power (*maha'ddhīya*) A god(dess) may enter [the domain of] a god(dess) with the same magic power (*sama'ddhīya*, *sam'iddhīya*) only if the latter is inattentive (*pamatta*) and after having tricked (*puvvim vimohittā*) him or her A god(dess) with great magic power can enter [the domain of] a god(dess) with little magic power with or without trickery

² (499b) A wind called *kavvada* (or *kabbada*), which arises between the heart and the liver (*jagaya*) of a galloping horse, produces the sound *khu khu*

³ (499b) a The expression 'We will lie down (*āsaissāmo*), stand up, sit down' etc is a communication (*pannavanī bhāsā*), i.e. one of the twelve kinds of utterances (*bhāsā*) which are enumerated in two gāhās as follows *bhāsā* may be [1] addressing (*āmantanī*), ordering (*ānavanī*), requesting (*jāyanī*), questioning (*pucchanī*), [5] communicating (*pannavanī*), refusing (*paccakkhānī*), consenting (*icchā'nulomā*), irrelevant (*anabhiggaṇhīyā*), relevant (*abhiggaṇhammi boddhavvā*), [10] doubtful (*samsaya-karanī*), explicit (*voyadā*) or [12] indefinite (*avvoyadā*) b It is not a false utterance (*na esā bhāsā mosā*) * *

āsaissāmo is *āsayaṣṣāmah*, not, as Abhay says, *āsrayaṣṣāmah* — The same two gāhās are found in Pannav 256a — [8] *aṇabhiggaṇhīyā* = *anabhiggrhītā arthānabhigraheṇa yōcyate* *ḍiṭṭh'ādivat*, [9] *abhiggaṇhammi boddhavvā* = *abhigrahe boddhavvā artham abhigrahe yōcyate* *Ghaṭ'ādivat*, Abhay Malaya-giri, in his comm on Pannav, says that to the question 'What shall I do now?' the answer 'Do as you like!' is *anabhiggaṇhīyā*, the answer 'Do this, do not do that!' is *abhiggaṇhīyā*

4 SĀMAHATTHI.

^a (501a) In the sanctuary Dūipalāsaya near Vāṇiyaggāma Mv's disciple Sāmahatthi (for whose qualities ref is made to Roha in I 6⁴) questions Indabhūi Goyama —In their former existence the Tāyattisagā devā (Trāyastriṃśa gods) of Camara were thirty-three laymen living at Kāyandī, whence these gods are called Kāyandagā Having become inert (*pāsāttha*), languid (*osanna*), bad (*kusīla*) and self-willed (*ahāchanda*), they died without confession although after having practised hard penance

^b (501b) When thereupon Sāmahatthi asks whether such gods have existed only since that event, Goy does not answer Mv then gives the answer such gods have always existed and will exist for ever and ever

^c (502a) The same story about the Tāyattisagā gods of Bālī Vairojana (native town Bibhela, the gods being called *Bibhelagā*), Dharana, Bhūyānanda and the other Bhavanavāsī gods (see *Lehre* par 111) up to Mahāghosa In the story about the Tāyattisagā gods of Sakka (native town Pālāsaya, whence *Pālāsīgā devā*) and Īsāna (native town Campā, whence *Campyjjā devā*), however, the laymen do not become inert etc, practise still greater penances and die after having confessed For the Tāyattisagā gods of Sanamkumāra and the other *kappōvaga* gods (see *Lehre* par 131) up to Accuya the text again refers to Dharana * *

For *pāsāttha* etc see *Lehre* par 139 and Mahānis III According to Abhay *pāsāttha* means *jñān'ādi-bahir-vartin* —Bī° or Bebhela we met already in III 2^{1b} Kāyandī (Kāgandī, Kaundī, Skt Kākandī) is identified with Kākan in the Monghyr district (JAIN, *Life* p 291, PANDEY, *HGTB*, p 160), deust GIP Pālāsaya is not identified

5 DEVĪ

^a (502b) In the sanctuary Gunasilaya near Rāyagiha several Elders (*antevāsī therā bhagavanto*, ref to VIII 7¹) question their master Mv —Camara has five principal wives (*agga-mahisī*), the

goddesses (*d e v ī*) Kālī, Rāī, Rayanī, Vijjū (the printed edition has Vijju) and Mehā But, since each of these has a suite of eight thousand minor goddesses into whom they can magically transform themselves (*pabhū vuvvittae*), he in fact possesses forty thousand wives However, Camara's enjoyment of this multitude (*tudīya*) is limited by the fact that these goddesses are charged with the worship of the many bones of Jinas (*jina-sakahā*) that are kept in globular diamond reliquaries (*gola-vatta-samugga*) in a stūpa (*ceyya-khambha*) in Camara's residence Camara's enjoyments are of a lofty style (*pariyār'iddhī*), not just common coition (*mehuna-vattiya*)

tudīya = *tudikaṃ nāma vargah*, Abhay According to the PSM *tuḍiya* (*trutita*) and *tuḍiy'anga* (*truṭitāṅga*) denote the number 8 400 000 In the sequel the same term is used for the different numbers of goddesses attending on the gods —The description of the relics reminds one of Rāyap 87b and 94a referred to in *Lehre* par 25 where Vīy 502b is not mentioned —*pariyāra* = *paricārah paricāranā sa cēha strī-sabha-śravana-rūpa-saṃdarśan'ādi-rūpah*, *iddhi* = *iddhih saṃpat*, Abhay

^b (503b) The same as ^a above for Camara's *logapālas*, the other Bhavanavāsī, Vānamantara, Joisiya (ref to Jīv 383a) and Vemāniya gods and their *logapālas* * *

All the details regarding the wives (number and names of the *agga-mahisīs*, number of the goddesses attending on them) and courts (ref to Vīy III-IV and to Sūriyābha in Rāyap) of the gods need not be repeated here since they are identical with those recorded by KIRFEL from Ṭhāṇa, Jīv and Loka-prakāsa, see *Kosmographie* p 265 seq , 274, 284 and 303 seqq I noted the following rather unimportant divergences *Ilā*, *Sukkhā*, *Sadārā* for *Alā*, *Sakkā*, *Saterā* (o c , p 265) and *Seyā* for *Sāi* or *Sūi* (ibid , p 304), for *Vasumai* (ibid , p 274) our text has *Paumāvai*

6 SABHĀ

(506b) Goy. questions Mv on the residence (*s a b h ā*) and the splendour (*iddhi*) of Sakka, the *inda* of the southern lowest heaven; ref to the god Sūriyābha in Rāyap 59a (one *gāhā* in the text) * *

7-34 UTTARA-ANTARA-DĪVĀ

(508a) Goy questions Mv on the twenty-eight northern Intermediate Continents (*uttara-antara-dīva*), ref to Jīv 156a * *

The printed text wrongly numbers udd 10-34 —Cf IX 3-30

S A Y A XI

*uppala¹ sālu² palāse³ kumbhī⁴ nālī⁵ ya pauma⁶ kannī⁷ ya
nalīṇa⁸ Sīva⁷ loga¹⁰ kāl¹¹ Ālambhīya¹² dasa do ya ekkāre*

To the usg are added three more gāhās enumerating the thirty-three topics discussed in the text

*uvavāo^[1] parimānam^[2] avahār^[3] uccatta^[4] bandha^[5] vede^[6] ya
udae^[7] udīranāe^[8] lesā^[9] ditthī^[10] ya nāne^[11] ya
jog^[12] uvaoge^[13] vanṇa-^[14] rasa-m-āi^[15] ūsāsage^[16] ya āhāre^[17]
virai^[18] kiriyā^[19] bandhe^[20] sanna^[21] kasāy^[22] itthi^[23] bandhe^[24]
ya
sann^[25] indiya^[26] anubandhe^[27] samveh^[28] āhāra^[29] thu^[30] sam-
ugghāe^[31]*

cayanam^[32] mūl'ādīsu ya uvavāo savva-jīvānam^[33]

1 UPPALA

^a (508b) * [1] A lotus (*u p p a l a*) with one leaf has one soul
If other leaves appear, it acquires several souls Souls reborn
in a lotus originate from an existence in the species AMG, ref
to Pannav. 6 213a ref to 212a

^b (509a) [2] Within one samaya one up to 4 souls are reborn
in a lotus and [3] 4 souls leave (*avahīranti*) that existence, but
they never all do (*no c' eva nam avahīyā sīyā*)

^c (509a) Description of the qualities and faculties of such
beings in the domains of [4] size of the body, [5] the binding,
perception, rising and rousing (*udīranā*) of the different karmans,
spiritual hue (*lesā*), [10] belief, knowledge, activity, imagination,
[14-15] colour etc, breathing, nutrition, obedience to the com-
mandments, actions, [20] binding of karmans (cf [5] above),
instincts, passions, sex, binding of sex, [25] intellect, senses,

quantity of life, coming back (*gai-r-āgai*) to the same form of existence, attraction of matter (ref to Pannav 28 505b), [30] quantity of life (cf [27] above and comm), ejection of atoms (*samugghāya*), death and [33] rebirth (ref to Pannav 6 215b)

^d (511b) All beings (*pānā* 4) have already several times or even an infinite number of times been reborn in some part of a lotus * *

[1] Both text and comm read *tena param je anne jīvā uvavajjanti*, where we must take *je* in the sense of *jai* and *jīvā*, the only possible word with *uvavajjanti*, in the sense of *pattā(īm)*, also the sequel is expressed in a rather ambiguous way *te nam* [scil *jīvā* 'beings'] *no ega-jīvā anega-jīvā*—On [14-15] the text says that although these beings (scil their bodies, Abhay) possess the five colours etc, they (scil the souls themselves, Abhay) naturally (*appanā sva-rūpeṇa*, Abhay) are colourless etc Moreover, the *uppala-jīva* is considered [21] to have the four acute instincts (see *Lehre* par 71 end) and [23] to be a neuter being (*napuṃsaga-vedae vā n-vedagā vā*), [27] discusses the duration of a being's stay on the same stage of existence (in a lotus) during several rebirths, what Pannav 18 calls the *kāya-tṭhu* (the catchword in the mnemonic *gāhās* being *amibandha*), whereas [30] treats its quantity of life during one existence in a lotus (*tṭhu* = *bhava-tṭhu*)

2-8 SĀLU NALINA

(513b) The same, *mutatis mutandis*, applies to 2 the esculent lotus-root (*s ā l u sālūka utpala-kanda*), 3 the *Butea frondosa* (*p ā l ā s a °śa kumśuka*), 4 the *Kumbhī* (*k u m b h i y ā*; there are several plants of that name), 5 the *Nālīka-lotus* (*n ā l i y a*, the comm has *nādīya* = °*ka*), 6 (514a) the *Padma-lotus* (*p a u m a*), 7 the pericarp of a lotus (*°k a n n i y a* = *karnika*), 8 the lotus *Nelumbium speciosum* (*n a l i n a*) * * at the end of each udd

The qualities of the plants treated in udd 2-4 show a few deviations from those of the *uppala*, Abhay summarizes them in three *gāhās* One of the deviations is that gods are never reborn in a *palāsa* 'because it is worthless (*aprasāsta*), they are reborn only in such praiseworthy (*prasāsta*) plants as lotus-flowers and the like', Abhay

9 SIVA

¹ (514b) SIVA, king of Hatthināpura, has a wife named Dhārani and a son named Sivabhaddaya (ref to prince Sūriya-

kanta in Rāyap 115b) The king wants to leave the world, ref to Tāmalī in III 12^a He goes to the ascetics (forty-two kinds of *vānapattha tāvasa*, see comm) on the banks of the Gangā, decides to become a *disā-pokkhiya tāvasa* and therefore orders the royal consecration (*rāyābhisega*) of his son Sīvabhaddaya, ref to Jamālī in IX 33² and to Kūṇiya in Uvav 53 Siva's departure, ref to Tāmalī as above He practises the *disā-cakkavāla tavokamma* (see comm), performs certain sacrifices and oblations (*caru*) and worships Balī Vaissadeva (B Vaiś-vānara, Abhay) and the guests (*aihi-pūyā*)

The list of *vānapattha* (= *vānaprastha*) ascetics is nearly the same as that in Uvav 74 (and Pupph 3,4 see my note on that place) and Abhay gives the same explanation as in his vṛtti on Uvav For more details see JAIN, *Life* p 203 seqq For *pottiya* (*potika*) Abhay adds the v1 *sottiya* (*sautrika*?) and of the *dantukkhaliyā* (*dantōlūkkhalika* 'using the teeth as a mortar', eating unground grain) he only says that they are *phala-bhojina* For *vakka-vāsi* he reads *vakkala-vāsi*, *cela-vāsi* obviously must be read *vela-v* A few names are missing in Uvav as well as in Abhay's comm, namely *uddha-* and *aho-kandūyaga* 'ascetics who scratch only the upper resp the lower half of the body, above resp under the navel' (PSM), *ambu-* and *vāu-vāsi* 'ascetics who live in the water (but the list also knows a *jala-vāsi*) resp in the open air' (not in PSM), *maṇḍaliya* 'living in groups?' and *vaṇa-pāsi* 'living near (or maybe 'in' *vana-vāsi*?) a wood'—In the main the *disā-cakkavāla tavokamma* consists in breaking a first, second, third and fourth fast (in our text it is a *chaṭṭha-khamana* fast) by eating the fruits gathered resp in the eastern, southern, western and northern direction This seems to be the ascetical practice of the *disā-pokkhi(ya) tāvasa* who, according to Abhay, gathers flowers and fruits after having sprinkled (*prôkṣya*) the cardinal points with water In the description of this practice the text quotes two ślokas *aggissa* etc and *danda-dāruṃ* etc On other *disā-pokkhi* ascetics see JAIN, *Life* 1 c

(517a) As a result of his ascetical practices, good qualities and other circumstances (besides the *disā-cakkavāla tavokamma* also the practices etc described in IX 31^{a2}) the royal rishi (*rāyārīsi*) Siva acquires the negative *ohi*-knowledge (*vibhange nāmam annāne*) and sees (*pāsai*), within this world (*assim loe*), seven continents and seven oceans Because he does not discern anything beyond these (*tena param na jānai na pāsai*), he thinks that the continents and oceans come to an end there (*tena param vocchinnā divā ya samuddā ya*) He goes to Hatthināpura proclaiming what he calls his *aimesa nāna-damsana* People are

deeply impressed Goy, having heard the rumour (ref to the Nīyanth'uddesa, cf VII 10¹ comm), questions Mv on the subject Mv explains that there are 4 continents and oceans (ref to Jīv [Dīv] 176a), and that in Jambuddīva, the Lavana Ocean and Dhāyaisanda there are substances (*davvāim*) both with and without colour, smell, taste and tactile qualities, which touch and interpenetrate each other (*anna-m-anna-baddhāim a-putthāim jāva [= a-baddha-putthāim a-] ghadattāe citthanti*) Siva, having been informed of these statements, goes to Mv in the garden Sahasambavana near Hatthināpura His conversion etc up to his salvation, ref to Usabhadatta in IX 33^{1c}

² (521a) Goy questions Mv on the conditions of him who is in the process of being liberated (*siyhamāna*), ref to Uvav. 156-159 * *

10 LOGA

¹ (521b) * a The world from the point of view of place (*khetta - loga*, as against *davva-*, *kāla-* and *bhāva-loga*) and its parts, viz the seven hells of the nether world, the 4 continents and oceans of the central world and the fifteen regions (Sohamma up to Īsimpabbhāra) of the upper world b The nether world has the shape of a boat (*tappa*), the central world that of a cymbal (*ghallari*), the upper world that of a drum standing upright (*uddha-munga*, cf V 9⁴), the whole of the three worlds is [like a] firmly supported (*supaitthaga-samthuya*) [broad-bottomed vessel, according to SCHUBRING, *Lehne* par 103], ref to VII 1² c The non-world (*aloga*) has the shape of a hollow globe (*ghusira-gola*) d As for the question whether the three worlds consist of souls etc ref is made to the text '*Indā disā*' in X 1¹ e-f The world and the non-world in connection with the fundamental entities, ref to II 10 g On the question whether the fundamental entities are completely or only partly comprised in one unit of space (*egammu āgāsa-paese*) of each of the three worlds, of the worlds taken as a whole and of the non-world h The three worlds and the non-world from the

point of view of matter (*davvao*), time (*kāiao*) and condition (*bhāvao*)

tappa might be *talpa* 'bed' (cf *paliyanka* in V 9⁴), but according to Abhay it is *tapra uḍupaka*, also *adho-mukha-sarāv'ākāra-samsthāna* 'shaped like a dish turned upside down', cf KIRFEL, *Kosmographie* p 209 seq — *supaitthaga-samṭhaya* also *supaitthiya-s* XIII 4^{5b}, cf *patthiya* in I 6⁵, Abhay also thinks of a vessel *āropita-vārak'ādi*

² (525b) a Memorandum on the extent of Jambuddīva [and the whole world] *jāva* refers to Jambudd 9b b The extent of the world is illustrated in the following way [1] The velocity with which a god with great magic power (*mah'iddhīya*) moves (*deva-gai*) is so great that, starting from the top of Mount Mandara, he could reach, before they touch the ground, four offerings (*balī-pinda*) which four goddesses of the cardinal points (*disākumārī mahattariyā*) standing below (*ahe*) would simultaneously (*jamaga-samagam*) throw, each of them in her own specific direction, away from (*bahiyābhūmihō*) Jambuddīva [2] Six such swift gods could not reach the end of the world if setting out from Mount Mandara in the six directions they should travel during the life-span of a new-born baby (*dāraya*) possessing a quantity of life of a thousand years Even that baby's posterity up to the seventh generation, yea even his name and family (*nāma-goya*) would have faded away before the gods reach the boundaries of the world, although within such a period the distance still to cover would be only $\frac{1}{2}$ of the distance already covered (*gayāu se agae asamkhejjat-bhāge* etc)

c Memorandum on the extent of the non-world, ref to II 1^{6a}.
d The extent of the non-world illustrated the same as b above with [1] eight goddesses of the cardinal and intermediate directions throwing their eight offerings, and [2] ten gods travelling in the ten directions, the baby having a quantity of life of a hundred thousand years The distance covered by the gods within the space of time thus illustrated would be only $\frac{1}{100}$ of the distance they still would have to cover to reach the limits of the non-world (*gayāu se agae ananta-gune* etc)

³ (526b) The soul-units (*eg'indīya-* etc up to *amindīya-[jīva-]paesa*) that touch each other (*anna-m-anna-baddha* etc) within one space-unit of the world (*logassa egammi āgāsa-paese*)

hurt each other (*ābāham vā chavicchadam* [cf V 4²] *karenti*)
no more than the looks of a thousand spectators hurt a dancing
girl or the dancing girl hurts these looks or the looks hurt each
other

⁴ (527a) The relative number of soul-units (*jīva-paesa*) in
each space-unit of the world (*logassa egammi āgāsa-paese*) * *

Abhay quotes and explains thirty-six Prākṛit *vrddhōkta-gāthās*, the so-called *Nigoyachattisī* (*Nigodaṣaṭṭriṣīkā*)

11 KĀLA

¹ (532b) The merchant Sudamsana, a layman (*samanōvāsaya*)
living at Vāṇiyagāma, questions Mv in the sanctuary Dūipalāsa
near that town —Time (*k ā l a*) may be considered from four
points of view scil as

[1] civil time (*pamāna-kāla*, lit measured time), i e day and
night both of which last four *porisīs*, (533b) the duration of
these *porisīs* depends on the duration of day and night (cf V 1²)
e g the diurnal *porisī* has a maximum duration of $\frac{18}{4} = 4\frac{1}{2}$
muhūrtas when the moon is at the full in Āsādhā and a minimum
duration of $\frac{12}{4} = 3$ muhūrtas on the corresponding day in Posa,
the diurnal and nocturnal *porisīs* have the same duration of
 $\frac{15}{4} = 3\frac{3}{4}$ muhūrtas when the moon is at the full in Citta and
Asoya (Āśvina),

[2] (534b) the time measuring a being's quantity of life (*ah'āu-
nivvatti-kāla*),

[3] the time of death (*marana-kāla*),

[4] abstract time (*addhā-kāla*), divided in *samaya* (definition
*esa nam, Sudamsana, addhā dohāna-cchedenam chijjamānī jāhe
vibhāgam no havvam āgacchai se ttam samae*), *āvaliyā* etc up to
ussappinī, ref to VI 7², among these subdivisions figure *paho-
vama* and *sāgarovama*, the periods used to calculate the quantity
of life of HAMG

The same ramification of *kāla* is found in Thāna 201a.—Although *addhā*
(fem l) is Sanskrit *adhvan* the comm also has *addhā addhāh samay'ādayo
viśeṣās tad-rūpaḥ kālō 'ddhā-kālah*, Abhay

² (535a) For the quantity of life of H [etc] ref to Pannav
4 168b-178b

³ (535b) a Even the longest periods (*paliovama* and *sāgarovama*) come to an end b To prove this Mv tells a story (with occasional references to Uvav —vedhas—, Rāyap and other places in the Viy, viz IX 33² and XI 9¹) In Hatthināpura Pabhāvaī, king Bala's wife, gave birth to a son, the birth having been predicted by a great dream (*mahā-suvma*) (543b) The boy was called Mahabbala (546a) His riches (548a) In the day of the Arhat Vimala Mahabbala was taught by the monk Dhammaghosa To his parents' regret he became a monk After his death he gained a divine existence of ten *sāgarovamas* in Bam-bhaloga Now this Mahabbala has become Sudamsana

In the text the theory of dreams (see *Lehre* par 15) is expounded by dream-readers (*suvma-lakkhana-pādhaga*), the fourteen great dreams (*mahā-suvma*) are enumerated in a gāhā

⁴ (549a) End of the episode Sudamsana's profession etc, ref to Usabhadatta in IX 33¹ * * At the end *Mahabbalo samatto*

12 ĀLAMBIYĀ

^{1a} (550a) In the sanctuary Sankhavana near Ā l a [m] b h i y ā (with *m* only in the usg and 551b) several laymen (*samanôvāsaya*) question their fellow-layman Isibhaddaputta on the duration of divine rebirths He answers them that the minimum duration is a thousand years and the maximum duration thirty-three *sāgarôvamas* The laymen do not believe him

^{1b} (550a) They question Mv on the same subject Mv confirms Isibhaddaputta's answer, ref to the so-called Tungiy'-uddesa II 5⁵

^{1c} (551a) Mv informs Goy that Isibhaddaputta, after his death, will enter a divine existence of four *paliovamas* in the Arunābha vimāna of Sohamma kappa, after which he will become a monk and attain liberation

² (551a) The brahmanical monk (*parivvāyaga*) Poggala, who knows the Vedas and lives near Sankhavana, acquires the

negative *ohu*-knowledge as a result of certain ascetical practices, good qualities and karmic circumstances for which ref is made to XI 9¹ With that knowledge he discerns (*jāṇai pāsai*) the duration of divine existences in Bambhaloga He goes to Ālambhiyā, proclaiming his *aisesa-nāna-damsana* etc the rest of the story follows the Siva-episode, XI 9¹ * *

S A Y A XII

*Sankhe¹ Jayanti² pudhavi³ poggala⁴ avāya⁵ Rāhu⁶ loge⁷ ya
nāge⁸ ya deva⁷ āyā¹⁰ bārasama-sae das' uddesā*

Read *pudhavi*

1 SANKHA

^{1a} (552b) At the sanctuary Kotthaya near Sāvattthī Mv teaches S a n k h a, his wife Uppalā, Pokkhalī and the other laymen of that town, ref to XI 12, 1 e the preceding udd Sankha and the other laymen agree upon taking a complete meal (*asana* 4) before the fortnightly fast (*pakkhaya posaha*) Sankha, though, does not partake of the meal but goes to the fasting hall (*posahasālā*), fasts (*posahiya*) and practises chastity (*bambhacārī*), having abandoned all ornaments and weapons (*nikkhatta-sattha-musala*, cf VII 1⁸) and waking (*padyājāgaramāna*, further on *dhammajāgarīyam jāgaramāna*) alone (*ega abūya*) on a bed of darbha-grass Pokkhalī, who is delegated by the other laymen, does not succeed in dissuading him Mv forbids the laymen to blame Sankha, because he practised the laic vigīl (*sudakkhu-jāgarīyā*)

^{1b} (554b) Mv explains to Goy that there are three kinds of vigīl (*jāgarīyā*), viz the Arhat's (*buddha-j*), the monk's (*abuddha-j*) and the layman's (*sudakkhu-j*)

² (556a) Mv teaches Sankha that he who gives way to one of the four passions (who is *koha-vas'atta* etc) binds all eight kinds of karman except quantity of life, ref to I 1¹⁰ The other laymen ask Sankha's forgiveness Sankha's future, ref to XI 12^{1c}.

Note (*uva*)*cṃāi* for common (*uva*)*cmaī*

2 JAYANTĪ

^a (556b) King Udāyana, whose father, king Sayāniya, was king Sahassāniya's son and whose mother, queen Mīgāvaī, was king Cedaga's daughter, goes to Mv who is staying at the Candovayarana sanctuary near Kosambī, ref to Kūniya [in Uvav] and to the episode of Usabhadatta and Devānandā, Vīy IX 33¹ His mother and his father's sister Jayantī, who both are Jaina laywomen (*samanôvāsīyā*), accompany him. Of old Mv's first disciples had taken refuge with Jayantī (*Vesālī-sāvayānam arahantānam puṇṇa-sijjāyārī*). After Mv's sermon Udāyana and Mīgāvaī go home, while Jayantī stays with the Master, questioning him.

nattua = *napti*, *daṁhitra*, Abhay — For *Vesālī-sāvaya arihanta* see my note on II 1^{6a} — *puṇṇa-sijjāyārī* is explained by Abhay as follows 'pūṇa-sāyyātārā' *prathama-sthāna-dātrī*, *sādhavo hy apūṇe samāyātās tad-grha eva prathamam vasatim yācante tasyāḥ sthāna-dātrītvena prasiddhatvād iti sā pūṇa-sāyyātārā*

^b (557a) The topics discussed by Mv and Jayantī [1] Heaviness (*garuyatta*) of the soul is the result of committing the eighteen sins, ref to I 9¹ [2] Capability of salvation (*bhava-siddhiyattana*) is a natural property (*sabhāvao*) of the soul, not an acquired property (*no parināmao*). All the souls that are capable of salvation will achieve salvation. Still the world will never be devoid of souls capable of salvation (simile) likewise, suppose the whole universe should be reduced to a line (*savv'-āgāsa-sedhī siyā*, that means if all the space-units of both the world and the non-world were put one beside another) and one should take away a part of it the size of an atom (*paramānu-poggala-metta khanda*) every samaya, that line would not be finished with in ∞ *osappinīs* and *ussappinīs* [3] Sleeping (*suttatta*) is good (*sāhu*) for impious (*ahammīya* etc) souls because while being asleep they cannot do any wrong to themselves or to others. Being awake (*jāgarīyatta*) is good for pious (*dhammīya* etc) souls because with them the reverse is true [4] The same rule applies to weakness (*dubbaliyatta*) and strength (*baliyatta*) and to indolence (*ālasīyatta*) and diligence (*dakkhatta*). The diligence of pious people demonstrates itself in all kinds of

service (*veyāvacca*) rendered to teachers, superiors, sick [monks and nuns] and pupils, to the Holy Order and its subdivisions (*kula, gana, sangha*) and to co-religionists in general (*sāhammīya*) [5] Being (558b) in the power of one's senses (*so'ndīya-vas'atta* etc) binds the same karmans as being in the power of the four passions, *jāva* referring to XII 1²

no parimāmao means 'not resulting from a change in condition', of course capability of salvation and its reverse may, in a way, be called conditions (*pārimāma*, Tattv II 6) —Note Jayantī's question *se kenam kh'āi naṃ* (printed text: *khāienam*) *aṭṭhenam bhante evam vucca* —In connection with [2] Abhay quotes and explains twelve *vrddhōktā bhāvanā-gātāh* — *savv'āgāsa-sedhi* cf *jaṃ tihuyanam pi sayalam egihoūnam ubbham' ega-disaṃ*, Mahānis III 26

^c (558b) Jayantī becomes a nun etc and attains liberation, ref to Devānandā in IX 33^{1c} * *

3 PUDHAVĪ

(561a) * The names and gotras of the seven regions of the nether world (*p u d h a v ī*), ref to Jīv 88b * *

4 POGGALA

^a (561a) * When atoms (*paramānu- p o g g a l a*) are united (*egayao sāhannanti [= samhanyante]*) they form an aggregate (*khandha*) The aggregate may be divided in at least two parts and at the most in as many parts as there are atoms united in it, these parts are separate atoms and ~ or aggregates of a number of atoms smaller than that of the original aggregate The text enumerates all the partitions possible with aggregates consisting of two (*duppaesiya khandha*) up to 10, x, 2 and ∞ atoms Thus e g a *cauppaesiya kh* may be divided in two parts (one atom and one *tippaesiya kh*, or two *duppaesiya kh*), in three parts (two separate atoms and one *dupp kh*) or in four parts (four separate atoms)

^b (567a) The Jaina doctrine says that an infinite number of atomic regroupments are the result of the alternate uniting and

separation of atoms [described in ^a above] *eesi nam paramānu-poggalānam sāhananā-bheyānuvāenam anantānantā poggala-pariyattā samanugantavvā bhavantū-m-akkhāyā* Atomic regroupments (*poggala-pariyatta*) are of seven kinds they may take place in four bodies (the earthly body, the body of transposition, the fiery and the karmic bodies *orāhya-poggala-pariyatta* etc), in the inner sense (*mana-p -p*), in speech (*vai-p -p*) and in breathing (*ānā-pānu-p -p*) All seven kinds of regroupments are found in HAMG Each kind has already taken place ∞ times in each species taken as a whole as well as in every single being As for the future each kind will again take place ∞ times in each of the species and it may again take place (*kassai atthi kassai n' atthi*) one up to ∞ times in every single being The text further discusses the past and future occurring of the seven kinds of atomic regroupment within the present form of existence as well as within other forms of existence of every single being *ega-m-egassa nerariyassa nerariyatte* and *ega-m-egassa nerariyassa pudhavi-kāriyatte*

sāhananā-bheya cf *saṃghāta-bhedeblīya utpadyante* [*skandhāh*] and *bhedād amuh*, Tattv V 26-27 —The seven kinds of *poggala-pariyatta* are also mentioned in Thāpa 158a —*kassai atthi* (scil *orāhya-* etc *poggala-pariyatte*) *kassai n' atthi* means that the regroupment in question may but not necessarily will take place, according to Abhay it will with beings that are incapable of or that are still far away from salvation (*dūra-bhavyasyābhavyasya vā*) but it will not with beings that have reached the human stage of existence and will attain liberation after 1 or 2 rebirths, all this because of the infinitely long duration of such an atomic regroupment (*aṇanta-kāla-pūryatvāt tasyēti*) Abhay obviously here thinks of *poggala-pariyatta* in the sense of 'longest subdivision of measured time', cf XII 4^c [2] and XXV 5^a one *p -p* = ∞ *osappmīs + ussappmīs* (thus read in *Lehre* p 91, n 2)

^c (569a) [1] The atomic regroupment taking place in e g the earthly body is a process in which the matters concerned in the activity of that body (*orāhya-sarīra-paogāim davvāim*) are absorbed and more or less integrated (*gahiyāim baddhāim putthāim kadāim patthaviyāim nivitthāim abhinivitthāim abhisamannāgayāim pariāyāim*), changed (*parināmyāim*) and annihilated or expelled (*nijjinnāim nisiriyāim nisitthāim*) by the soul that inhabits that earthly body (*jīvena o -sarīre vattamānena*) in order to build up that body (*o -sarīrattāe*) [2] The accomplishment of each of the seven kinds of atomic regroupment takes ∞

ussappinīs and *osappinīs* [3] The space of time necessary to accomplish the atomic regroupment in the karmic body (*kamma-poggala-pariyatta-nivvattanā-kāla*) is the comparatively shortest, as to those occurring in the fiery body, the earthly body, breathing, the inner sense, speech and the body of transformation, each of these takes a ∞ times longer space of time than the preceding one

^d (570b) The relative frequency of the different kinds of atomic regroupment [of course] is inversely proportional to their duration * *

5 AIVĀYA

^{1a} (571a) [1] The eighteen sins (*pān ā 1 v ā y a* up to *micchā-damsana-salla*, see I 9¹), among which are the four passions (synonyms, see comm), relate to the five colours, the two smells, the five tastes and to four [of the eight] tactile properties

To the common name of each of the four passions the text adds a series of synonyms KOHA = *kova*, *rosa*, *dosa* (*doṣa* or *dveṣa*), *akhama*, *saṃjalana*, *kalaha*, *candikka* (*cāndikya raudr'ākāra-karana*), *bhandaṇa* (*°na dand'ādibhur yuddha*, cf pw * *bhandana* 'Misshandlung, Kampf'), *vivāda*, MĀNA = *mada*, *dappa*, *thambha*, *garva*, *att'ukkosa*, *para-parivāya*, *ukkosa*, *avakkosa*, *unnaya* (*°ta*), *unnāma* (*°namana*), *dunnāma* (*duṣṭa namana*), MĀYĀ = *uvahī* (*upadhī*), *myadī* (*nikrti*), *valaya* (*yena bhāvena valayam va vakraṇ vacanaṇ ceṣṭā vā pravartate sa bhāvo valayaṇ*, Abhay), *gahana* (*para-vyāmohanāya yad vacana-jālaṇ tad gahanam va gahanam*, Abhay), *nūma* (cf *nūmai chādayati*, Hc 1v, 21, Abhay thinks of *nimna* 'depth', deep places being unreliable), *kakka* (*kalka*), *kurūya* (*°rūpa*), *jimha* (*jaiḥmya*), *kibbisa* (*kilbiṣa*, Abhay thinks of the Kilbiṣika gods, see IX 33^{2e-8} and cf I 2⁶), *āyaraṇayā* (from *ādarana* or *ācaraṇa*, Abhay only makes guesses), *gūhaṇayā*, *vancanayā*, *paḷunceanayā* (*prati°*, thus Abhay, or *parikuñcana-tā*), *sāyoga*, LOBHA = *icchā*, *mucchā*, *kankhā*, *gehī*, *taṇhā*, *bhujhā* (*abhiḍhyā*, cf Pischel 141-142), *abhujhā*, *āsāsanayā* (from *āsāṣana*), *patthaṇayā*, *lālappanayā* (from *lap*, *lālapya*), *kām'āsā*, *bhog'āsā*, *jīvy'āsā*, *maran'āsā*, *nandīrāga* (*saṃṛddhau satyām rāgo harṣo nandi-rāgaḥ*, Abhay) Some of these synonyms are also found in Sūy 1, 1, 2, 12, 1, 1, 4, 11-12, 1, 2, 2, 29 and 1, 9, 11 —Abhay says that the four tactile properties referred to are smooth, rough, cold and warm, but does not explain why heavy, light, wet and dry are excluded here

[2] But (571a) abstinence (*veramana* in the case of the five vows, *vivega* in the other cases) from the eighteen sins as well as cognition, which is here represented by the four forms of

imaginative knowledge and the four processes of imagination (see comm), and will or energy (*utthāna* and synonyms, see I 3⁵⁻⁶) do not relate to colour, smell etc

The four forms of imaginative knowledge (*ābhinihaya-nāna*) are inborn knowledge (*uppatiyā* [*buddhi*]), knowledge relating to good behaviour (*veṇaiyā* [*b*]), knowledge resulting from practice (*kammīyā*, comm *kammayā* = *karmajā*, [*b*]) and knowledge resulting from long experience (*pari°*, comm *pārmāmyā* [*b*]), we shall meet them again in XX 3¹. The four processes of imagination (also Tattv I 15, Nandī 168a, Thāṇa 281b, 363a, Pannav 309a) are first perception (*oggaha*), wish to know (*ihā*), determination (*avāya*) and inculcation (*dhāraṇā*)

[3] The same topic in connection with other entities. As a rule the entities a relate to all possible sensory perceptions, consequently also to all eight tactile properties, or b they relate only to the perceptions mentioned in [1] above, or c they have no relation at all to the sensory perceptions, as was the case in [2] above. The entities in question and their connection with the senses (indicated with a, b and c) are

- | | | |
|---|---|-----|
| 1 | the parts of the cosmos, viz | |
| | — the intermediate spaces (<i>uvās'antara</i>) | (c) |
| | — the hulls, hells, continents, oceans, heavens | (a) |
| 2 | beings (HAMG) in respect of their karmic body | (b) |
| | beings (HAMG) in respect of their other bodies | (a) |
| | beings (HAMG) in respect of their soul (<i>jīva</i>) | (c) |
| 3 | the five fundamental entities all except matter | (c) |
| | matter | (a) |
| 4 | the eight kinds of karman | (b) |
| 5 | the six lessās in respect of matter (<i>davva-lessā</i>) | (a) |
| | the six lessās in respect of condition (<i>bhāva-lessā</i>) | (c) |
| 6 | the three kinds of belief (<i>ditthi</i>), the four kinds of vision (<i>damsana</i> , see VI 3 ⁵), the four kinds of knowledge and the three kinds of negative knowledge, the four acute instincts (see <i>Lehre</i> par 71 end) | (c) |
| 7 | the five bodies all except the karmic body | (a) |
| | the karmic body | (b) |
| 8 | the three activities (<i>joga</i>) all except corporeal activity | (b) |
| | corporeal activity | (a) |

- 9 the two kinds of imagination (*uvaoga*) (c)
- 10 all entities (*savva-davvā*), their units (*savva-paesā*) and conditions (*savva-pajjavā*) either (a) or (b) or (c) or relating to one colour, one smell, one taste and two tactile properties
- 11 past (*tīy'addhā*), future (*anāgay'addhā*) and eternal time (*savv'addhā*) (c)

According to Abhay the *savva-davvā* (see 10) that relate to one colour, one smell, one taste and two tactile properties (smooth and warm, smooth and cold, rough and warm, rough and cold) are the atoms

^{1b} (574b) Entering its [new] place of origin (*gabbha*) the being enters into (*parināmam parinamai*) all the possible relations to the 5 + 2 + 5 + 8 sensory perceptions

² (574b) The single being and indeed the entire [animate] world (*jaya = jagat*) acquires its diversity (*vibhatti-bhāvam parinamai*) as a result of karman * *

Cf XX 3²

6 RĀHU

¹ (575a) * a Against the popular belief regarding Rāhu Rāhu is a mighty (*mah'iddhīya* etc) god who has ten names (see comm) and possesses five abodes in the five different colours (see comm) Wandering about (*āgacchamāne vā gacchamāne vā viuvvamāne vā pariyāremāne vā*) he may [approach the moon] from each of the eight directions, cover it (lit the moonlight, *canda-lessā*) on that side and then pass through (*vītvayai*) to the opposite side so that the moon appears (*uvadamseti*) again on the side where Rāhu had approached it When Rāhu [completely] covers the moon, people say that he catches or robs (*genhai*) it, when he passes through and stands aside (*pāsenam vītvayai*) people say that the moon split Rāhu's belly, when he withdraws (*paccosakkai*) it is said that the moon is vomited (*vanta*) by Rāhu and when Rāhu covers the lower side (*ahe sapakkhum sapadidissim āvarettānam*) of the moon people say that it is swallowed (*ghattha*) by him

Cf Sūrapannatti (Āg S edition, 1919) 286b —Rāhu's other names are Singhādaya (*Śṅgātaka*), Jaḍilaya, Khambhaya [Khattaya added between brackets], Kharaya, Daddura (*Dardura* 'Frog'), Magara 'Sea-monster', Maccha 'Fish', Kacchabha (*°pa* 'Tortoise') and Kanhasappa (*Kṛṣṇa-sarpa* 'Black Snake') His abodes (*vimāna*) are named after the colours of lamp-black (Khanjana-vann'ābha), the bottle-gourd (Lāuya-v -ā), Indian madder (Manjūṭṭha-v -ā), turmeric (Hālidha-v -ā) and ashes (Bhāsa-rāsi-v -ā) — *ahe* 'the lower side' does not appear in the comm

b One (576a) must distinguish between the constant form and the periodical form of Rāhu (*Dhuva-rāhu* and *Pavva-rāhu* resp) Every day, starting from the first day (*pādivaya*) of the moon's wane (*bahula-pakkha*) Dhuva-rāhu covers $\frac{1}{15}$ of the moon with $\frac{1}{15}$ [of his own *vimāna*, viz, according to the comm, of his black *vimāna* which, in a gāhā quoted there, is said to be situated four angulas under the moon, always accompanying it] During the fifteen days of the moon's increase the reverse happens Only during one samaya, namely the very last samaya (*carima-samae*) of these fortnights, the moon is completely covered (*ratta uparakta*, Abhay) resp uncovered (*viratta*), during all other samayas it is partly covered (*cande ratte vā viratte vā bhavai*) The periodical Rāhu causes the eclipses of the moon and the sun The interval between two eclipses is at least six months, at most forty-two months in the case of the moon and forty-eight years in the case of the sun

Cf Sūrapannatti 288a —According to *Lehre* par 125 Rāhu every day covers $\frac{4}{62}$ of the moon with $\frac{1}{15}$ of his own *vimāna*, but this does not appear from our text *je se Dhuva-rāhū se naṃ bahula-pakkhassa pādivae pannarasai-bhāgenam pannarasai-bhāgam candassa lessam āvaremaṇe 2 ciṭṭhai* Also Abhay speaks of *candra-leśyā-pañcadasa-bhāga* Quoting a gāhā from the Jyotiṣ-karaṇḍaka he however mentions the opinion according to which only $\frac{15}{16}$ of the moon can be darkened by Rāhu, $\frac{1}{16}$ remaining *avasthita* He says that this theory is not spoken of in our text because the *avasthita* part of the moon is invisible (*anupalakṣaṇāt*) Moreover Abhay discusses the opinions (two gāhās) regarding the question how the relatively small Rāhu (Rāhu, being a planet, has a diameter of half a yojana) can cover the moon (diameter $\frac{56}{61}$ yojana)

^{2a} (577b) Canda is called Sasī (= Saśrī!) because of the beauty of his abode, the Mīyanka vimāna, his wives etc

^{2b} (578a) Sūra is called Āicca (= Āditya) because measured

time has its beginning in him (*Sūr'āiyā nam samayā ı vā āvaliyā ı vā* etc)

Cf *Sūrapannatti* 291a

³ (578a) a The principal wives of Canda and Sūra, ref to X 5^a b The pleasures and enjoyments (*kāma-bhoga*, cf VII 7²) Canda and Sūra enjoy with these wives are ∞ times greater than those of the common Joisiyas, whose pleasures are ∞ times greater than those of the Asur'indas, etc common Bhavanavāsīs Vānamantarās With the Vānamantarās, however, such pleasures and enjoyments are ∞ times greater than the earthly (*orāla*) happiness (*sāyā-sokkha*) perceived by a young husband (ref to Mahābala in XI 11³) who after a business travel of sixteen years again enters his happy home and meets his pretty faithful wife * *

Once Mv 1s addressed by Goy as *saman'āuso*

7. LOGA

¹ (579a) Although the world (*loga*) extends for 4×10^{14} (*kodākodi*) yojanas in the six directions, in every single space-unit (*paramānupoggala-mette vi paese*) of it a soul (*jīve*) entered or left an existence (*jāe vā mae vā*), simile likewise in a pen (*ayā-vaya*) full of goats after some time one could not find one single spot (*paramānupoggala-m p*) that would never have been occupied (*anākanta-puvva*) by a goat's droppings, hair, nails etc This is the result of the infinite nature (*sāsaya*, *anāi-* and *nucca-bhāva*) of world, rebirth (*samsāra*) and soul, and of the multiplicity of karman, birth and death

² (580a) Memorandum on the different abodes, ref to I 5¹ a [Since eternity] more than once and [even] ∞ times (*asaṃ aduvā anantakhutto*) every single soul (*ayam nam jīve*) and souls in general (*savva-jīvā*) were reborn as H, A¹⁻⁵, M and G (as far as these are possible) in every single abode b More (581a) than once and [even] ∞ times every single soul was reborn as the father etc, the enemy etc, the king etc, the servant etc of every other [incorporated] soul * *

8 NĀGA

¹ (581b) A mighty (*mah'iddhīya*) god may be reborn as a snake (*nāga*), a precious stone (*man*) or a tree (*rukka*) inhabiting their last body but one (*bisaru*), in which case he is very much honoured [because] after this rebirth he will [be reborn as a human being and] achieve salvation

Lelre par 185 read *Viy* 581b instead of 851b — *lā'ullōya* = *lāya* *chagaṇ'ādina bhūmi-kāyāli saṇṇirṣṭikaranaṇ*, and *ulloya* *setik'ādina kudyaṇāṇ* *dhavalanaṇ*, cf *Jinac* 100 note (read *kudya*°), *Samav* 138a

² (582b) Of an animal (ref to the *Ussappini-udd* = VII 6⁴ 307a seqq) that, because of its immorality, has wrought an existence in hell one may in a certain sense say that it has been reborn while being reborn (*uvavajjamāne uvavanne tti vattavvam* *siyā*) * *

Cf I 1¹, the tenet of the identity of the action that is being performed and the performed action, note, however, *tti vattavvam siyā* Of the kinds of animals mentioned in the text at least the first series expressly consists of males the male monkey, the cock and the male frog (*golaṅgūla-vasabha*, *kukkuḍa-v* and *maṇḍukka-v*) In fact the questions and answers do not fit each other too well, since the questioner (Goy's name is not mentioned in the answers!) only asks whether an immoral animal may be reborn in hell The phrase *samaṇe bhagavaṇ* *Mahāvire vāgare*, which introduces the answer, is quite unusual too

9 DEVA

^{1a} (583a) The name 'god' (*deva*) is given to [1] those who are substantially apt to be reborn as gods (*bhaviya-davva-deva*, see I 2⁶), [2] kings (*nai-a-deva*), [3] pious monks (*dhamma-deva*), [4] Arhats (*devāhudeva*) and [5] actual gods such as Bhavanavāsīs etc (*bhāva-deva*)

devāhudeva also *Thāna* 302a

^{1b} (583a) Their origin (ref to *Pannav* 6), (583b) quantity of life (*thū*), (584a) faculty of transformation and multiplication (*vuuvvittae*), (584a) following state of existence, the duration of their staying on that same stage of existence (*amum paryāyam*)

atyajan, Abhay) and the intermediate space of time (*antara*) between two existences as such, their relative number

² (585a) The relative number of the different kinds of actual gods, ref to Jīva 71a-b * *

10 Āyā

¹ (588a) a The actual self (*davīy'ā y ā*) and the self in connection with passion, activity, function, knowledge, belief, conduct and will (*kasāy'āyā* etc) b The possibilities of simultaneous junction of the different selves Summarizing one can say, with Abhay , that these possibilities derive from the fact that all living beings possess the 'actual', the 'functional' and the 'believing' selves, whereas the 'passionate', 'active', 'knowing' and 'willing' selves and the self 'relative to conduct' only belong to passionate (*sakasāyin*), active (*sayogin*), orthodox (*samyagdrsti*) and unliberated (*samsārin*) beings and beings with a conduct (*cāritrin*) resp c The relative frequency of the eight selves

On c Abhay quotes three gāhās

² (588b) In HAMG knowledge or non-knowledge (with A¹ only non-knowledge) and belief are identical with the self *nāne*, resp *annāne*, and *damsane nīyayam āyā*

³ (592b) Hells, heavens (scil the notions hell and heaven ?) [1] possess [dialectical] reality if they are considered from the point of view of their own [properties] (e g *Rayanappabhā pudhavī appano āditthe āyā*), [2] do not possess that reality if they are considered from the point of view of [the properties of] another object (*parassa āditthe no āyā*), [3] one cannot say that they possess or do not possess reality if they are considered simultaneously from both these points of view (*tadubhayassa āditthe avattavvam āyā ı ya no āyā ı ya*) In the case of aggregates occupying two space-units (*dupaesiya khandha*) there are three more possibilities, viz [4] the aggregate simultaneously possesses and does not possess reality if part of it is considered from the point of view of its inherent properties and the other part from the point of view of alien properties,

and, in conditions the reader can easily deduce for himself, [5] the aggregate simultaneously possesses reality and one cannot say that it possesses or does not possess reality, or [6] it simultaneously does not possess reality and one cannot say etc. The text further discusses the same topic with regard to aggregates occupying 3, 4, 5, 6 up to ∞ space-units. In all these cases, as a result of further division of the aggregates in question and of introducing *āyāo* (fem plur l), still other possibilities arise, esp [7] *sīyā āyā ya no āyā ya avattavvam āyā 1 ya no āyā 1 ya* * *

appano āditthe āyā sva-paryāyāpekṣayā satī, Abhay — This text is a complete illustration of the *sapta-bhaṅgī* theory of Syādvāda, cf *Lehre* par 70 and 77

S A Y A XIII

*pudhavī¹ deva²-m-anantara³ pudhavī⁴ āhāram⁵ eva uvavāe⁶
bhāsā⁷ kamm⁸ anagāre keyā-ghadīyā⁹ samugghāe¹⁰*

1 PUDHAVĪ

^a (596a) * The hells (*p u d h a v ī*), number and extent ((a)samkhejja-vitthada) of the infernal abodes (*niray'āvāsa*), number of beings reborn in them within one samaya, the qualities of these beings in the domains of lessā, intellect, capability of salvation, knowledge and non-knowledge, vision (three kinds *cakkhu-*, *acakkhu-* and *olu-damsani*), instinct (*sannā*), sex, passion, senses, activity and imagination (*sāgārôvautta*, *anāgārôvautta*) The text also deals with the question whether the H are in the first (*anantara-uvavannaga*) or in a later samaya of their rebirth (*parampara-uv*), in the first or in a later samaya of the successive stages of their further development in hell (*an -* or *par -ogādha*, *-āhāra* and *-pajjatta*), or whether they are or are not in the last samaya (*carima*, *acarima*) of that existence

Among the qualities of H also figure *kaṇha-* and *sukka-pakkhiya*, explained by Abhay in a gāhā he who must stay in saṃsāra for half a *poggala-pariyaṭṭa* (see XII 4^b comm) [or less] is 'in the white half', he who must stay longer 'in the black half' [of his existence without beginning and end]

^b (598b) Their belief

^c (599a) Their lessā * *

2 DEVA

(601a) The same topics in connection with the gods
(*d e v a*) * *

3 ANANTARA

(604b) Attraction of matter in the first samaya of a H's existence (*neraiyā anantar'āhārā*) etc, ref to Pannav 34 543a-548b * *

4 PUDHAVĪ

¹ (604b) The extent of the hells (*pudhavi*) and the extent of guilt and pain (*maha-* resp *appa-kammayara*, *-kiriyyara*, *-āsavayara* and *-veyanayara*) of their denizens increase with their serial number (*Rayanappabhā* down to *Ahesattamā*)

panca amuttarā mahamahālayā [mahānagarā] jāva Apatṭhāne see Jiv 90a.

^{2a} (606a) The touch of earth, water, wind, fire (l) and plants pains H

Cf Jiv 127a The texts have *pudhavi-phāsaṃ āu-ph evaṃ jāva vanassa-ph* where *jāva* according to Abhay stands for *tejas-* and *vāyu-kāyika-sparśa*, although there is no actual fire (*bādara tejas-kāyika*) in the hells, cf VI 8¹

^{2b} (606a) The comparative extent of the hells, ref to the second Neraiya-udd, Jiv 127a

^{2c} (606a) Earth-beings (*pudhavi-kkāyika*) etc in the hells, ref to [the same] Neraiya-udd 127 b

^{3a} (606a) The centre (*āyāma-majjha*) of the world (*loka*) is situated in the intermediate space of [scil under, see *Lehre* par 107] *Rayanappabhā*, at a distance equal to $\frac{1}{2}$ of [the thickness of] that space [and of course horizontally in its centre] *Rayanappabhāe pudhavī uvās'antarassa asamkhejja-bhāgam ogāhettā* The centre of the nether world is situated in the intermediate space of the fourth hell, *Pankappabhā*, a little bit more than half [its thickness] (*sāiregam addham ogāhettā*) under that hell The centre of the upper world is situated in the story *Rittha-vimāna (R-vimāne patthade)*, in the heaven *Bambhaloka* above the heavens *Sanamkumāra* and *Māhinda* The centre of the central, or horizontal, world (*tiriya-loka*) is the so-called Cube of Eight Space-units (*attha-paesiya ruyaga*) in the [middle of

the] small upper and nether layers (*uvarīma-hetthillesu khuddāga-payāsesu*, cf 5^a below) situated in [top of] Rayanappabhā, in the very core (*bahu-majjha-desā-bhāe*) scil in the centre of [the bottom-surface of] Mount Mandara The ten directions start from this cube, ref to X 1¹

patthada see *Lehre* par 108, *Ruyaga* see *ibid* par 58 and *Übersicht* p 43a seq, *khuddāga* see *Lehre* par 21, *payara* 'bidimensional agglomeration of atoms' *ibid* par 60

3^b (606b) The ten directions (*disā*) start from this cube (*ruyag'āīya*, *ruyaga-ppavaha*) They all occupy 4 space-units in the world and ∞ space-units in the non-world They all have a beginning and an end in the world, and a beginning but not an end in the non-world A cardinal direction starts with two space-units (*du-paes'āīya*) to which at each further step two space-units are added (*du-paes'uttara*) In the world it is shaped like a drum (*muraja*), in the non-world like the seat of a carriage (*sagad'uddhi*) An intermediate direction starts with one space-unit (*ega-paes'āīya*) to which at each further step another space-unit is added without [sideward] increase (*ega paesā-vitthinna aṇuttara*) It is shaped like a broken string of pearls (*chinnamuttāvalī*) The upward and downward directions start with four space-units to which at each further step four space-units are added without [sideward] increase They are shaped like quadrangular columns (*ruyaga*)

Cf X 1¹ comm and see the picture in *Übersicht* p 43b

4^a (608a) The five fundamental entities (*atthi-kāya*) constitute the universe (*loga*) [i.e. the world (*loga*) and the non-world (*aloga*)] The effects of the fundamental entities on beings (*jīva*) [1] All the changing conditions (*cala bhāva*) of beings, viz all their mental, verbal and corporeal activities (*mana-*, *va-* and *kāya-joga*) such as coming, going, speaking, opening the eyes [etc], are effected by the fundamental entity motion (*dhamma*), the characteristic of which is mobility (*gai-lakkhane nam dhamm'atthi-kāe*) [2] All their fixed conditions (*thira bh*) such as standing, sitting, lying (*tuyattana*) and the restriction of the inner sense to a single state of mind (? *manassa ya egattībhāva-karana*) are effected by the fundamental entity rest (*ahamma*),

the characteristic of which is immobility (*thāna-lakkh*) [3] The characteristic of the fundamental entity space (*āgāsa*) is location (*avagāhanā-lakkh*), it indeed establishes the 'receptacles' (*bhāyana*) of living and lifeless matter (*jīva-* and *ajīva-davva*), one *gāhā* [4] The characteristic of the fundamental entity soul (*jīva*) is the spiritual function (*uvaoga-lakkh*) which reveals itself in the different knowledges etc, ref to II 10^c [5] The characteristic of the fundamental entity matter (*poggala*) is appropriation (*gahana-lakkh*) viz the attraction of different bodies and bodily functions effected by the beings

^{4b} (609a) Possibilities of contact (*puttha*) of one unit (*paesa*) of a fundamental entity with units of the same or of another fundamental entity and with units of measured time (*addhā-samaya*)

One unit of	may be touched (<i>puttha</i>) by the below-indicated number of units of							
	motion		rest		space	soul	matter	time
	min	max	min	max				
motion	3 ^a	6	4 ^b	7	7 ^c	∞	∞	0 or ∞ ^d
rest	4 ^b	7	3 ^a	6	7	∞	∞	0 or ∞
space	0 ^e	0	0	0	6	0 or ∞		
	or	or	or	or				
	1-4 ^f	7	1-4	7				
soul	4	7	4	7	7	∞	∞	0 or ∞
matter	4	7	4	7	7	∞	∞	0 or ∞
time		7 ^h		7	7	∞	∞	∞

The text (609b) also enumerates the possibilities of contact of 2, 10, 1, 1 and ∞ units of matter. As a rule any given number (n) of *poggala-paesas* is touched by at least 2n + 2 and at most 5n + 2 *dhamma-* and *ahamma-paesas*, by 5n + 2 *āgāsa-p*, by ∞ *jīva-* and *poggala-p* and, if at all, by ∞ *addhā-samayas*^g

A fundamental entity taken as a whole [of course] has no contact with units of the same entity, but it is touched by 1

units of motion, rest and space, by ∞ units of soul and matter and, if at all, by ∞ units of time

^a Minimum 3 in the case of one unit of motion resp of rest in some corner at the end of the world where that unit is touched only by two lateral units and one unit above or below Maximum 6 four lateral units, one above and one below ^b Minimum 4 in the case described for minimum 3 above, here the unit of motion resp of rest is touched by the three units of rest resp of motion mentioned there, but also by the one unit of rest resp of motion coinciding (*ogāḍha*, see ^{4c} below) with the given unit of motion resp of rest The maximum here of course is 7 ^c Since units of space are found also in the non-world, there is no minimum and maximum here ^d With measured time there is no contact at all (o) outside Samayakhetta ^e Units of space are touched by units of motion, rest, soul and matter in the world, not (o) in the non-world ^f A unit of space may of course be touched by one etc units of motion and rest only if it is situated on the boundary of the non-world, Abhay enumerates the different possibilities ^g Abhay quotes two *vyddhōktagāthās* ^h No minimum and maximum here because Samayakhetta does not reach the boundaries of the non-world

^{4c} (613b) The density of the fundamental entities the number of units of each fundamental entity which may penetrate into or coincide with one unit of the other fundamental entities (*jattha ogāḍhe tattha ogāḍhe*) is shown in the following synopsis

One unit of	may be penetrated by the below-indicated number of units of					
	motion	rest	space	soul	matter	time
motion	o ^a	1	1	∞	∞	o or ∞ ^c
rest	1	o ^a	1	∞	∞	o or ∞
space	o or 1 ^b	o or 1 ^b	o ^a	o or ∞ ^b	o or ∞ ^b	o or ∞
soul	1	1	1	∞ ^e	∞	o or ∞
matter	as soul					
time	as soul					

2, 3, 4 etc up to 10, x, 2 and ∞ units of matter may be penetrated resp by 1 or 2, 1 or 2 or 3, 1 or 2 or 3 or 4 etc units of motion, rest and space, with soul, matter and time inter-penetrations are the same as in the case of one unit of matter^d

A fundamental entity taken as a whole can [of course] not be

penetrated by one unit of the same entity, however, it may be penetrated by ८ units of motion, rest and space and by ∞ units of soul, matter and time

^a ० means that where one unit of motion, rest or space is present another unit of the same entity cannot penetrate ^b ० in the non-world ^c ० outside Samayakhetta ^d If an aggregate of two atoms (*dvyaṇukah skandhah*) occupies only one unit of space, it may be penetrated by one unit of motion etc only ^e *ananta-pradeśatvā jīvāstikāyasya*, Abhay

^{4d} (614a) Density of the A¹ one unit of an A¹ may be penetrated by ८ units of earth-, water-, fire- and wind-beings and by ∞ units of plants

^{4e} (615b) Motion, rest and space [are not corporeal, or concrete, since they] do not support beings (*eyamsi bhante dhamm'atthu-kāyamsi* etc *cakkiyā kei āsattae vā* ? *no in' atthe samatthe!*), although ∞ beings penetrate them (*aṇantā puna tattha jīvā ogādhā*) Simile (ref to Rāyap 134b) they are no more concrete than the light of a thousand lamps (*padīva-lessā*) illuminating a room

^{5a} (616a) The [profile of the] world is wholly smooth (*bahu-sama*) without any bulging (*savv'aviggahya*?) in the small upper and nether layers (*uvarima-hetthillesu khuddāga-payaresu*, cf ^{3a} above) [in top] of the hell Rayanappabhā [scil the central world] It has its maximum convexity (*viggaha-viggahya*) in the so-called Viggaha-kanda [i e, thinking of the man-like shape of the world (see *Lehre* par 103 end), the elbow (*viggaha vakra, kanda avayava, v -k kūpara*) situated in Brahmaloḥa, Abhay]

I read *savv'aviggahya* with *Lehre* p 152, n 3 = *Doctrine* p 238, n 1, although according to Abhay the text has *savva-viggahya*, explained *sarva-saṅkṣipta* 'the narrowest'

^{5b} (616b) Memorandum on the shape of the world (*supait-thiya-samthiya*, ref to VII 1²) The nether world is a little bigger than the upper world which is ३ times bigger than the central world * *

The height of the upper world and the nether world is a little bit less resp a little bit more than seven *rajjus*, Abhay

5 ĀHĀRA

(616b) Attraction of matter (*ā h ā r a*) with HAMG, ref to Pannav 28,1 498b-510a * *

6 UVAVĀYA

¹ (617a) * Rebirth (*u v a v ā y a*) of HAMG with or without intermediate space of time, ref to Gangeya in IX 32^{a1}

² (617a) Situation of Camara's residence Camaracancā, ref to the *buyaya* [*saya*] *Sabhā-uddesaya*, 1 e II 8 This residence is only the god's place of amusement (*kiddā-rai-pattiyam*), in fact he lives elsewhere (*annattha puna vasahim uvei*) Simile (ref to Rāyap 81a) likewise people at times live at the ground floor (? *uvagāriya-lena*), in garden- and country-houses (*ujjāniya-*, *nyjāniya-l*) and in rain-shelters (*dhāriwāriya-l*), although their real home is elsewhere * *

³ (618a) Mv leaves Gunasīlaya near Rāyagiha and goes to the sanctuary Punnabhadda near Campā Thence he goes to the garden (*ujjāna*) Mīyavana near Vībhaṇḍa in Sindhu-Sovīra There king Udāyana is ordained monk by Mv He first wants to appoint his (and his wife Pabhāvaī's) son Abhū as his successor, but then, fearing that the young man might become too worldly-minded, he entrusts the throne to his sister's son Kesi, references to Sankha, Sivabhadda, Jamālī and Usabhadatta in XII 1^{1a}, XI 9¹, IX 33² and ¹ resp and to Kūniya in Uvav (620a) Abhū, being spiteful, goes to king Kūniya in Campā Although he is a Jaina layman he cannot banish the hatred against Udāyana from his heart Having, after many years, died without confession, he is reborn as one of the Āyāva(ga) Asura-kumāras His future * *

See Introduction § 19 end

7 BHĀSĀ

^{1a} (621a) * [1] Speech is different from the self (*no āyā b h ā s ā, annā bhāsā*) It is concrete (lit fashioned, *rūṇim*),

devoid of consciousness (*acitta*) and inanimate (*ajīva*) though peculiar to living beings (*jīvānam bhāsā, no ajīvānam bh*) [2] Speech exists and 'is divided' (*bhujjai*) neither before nor after but only during actual speaking [3] Speech is either true or false or partly true and partly false or neither true nor false

Cf I 10¹ — For the exact meaning of (*a*)*bhumma* in this context see *Lehre* par 68 end

^{1b} (622b) What has been said in ^{1a} about speech also applies to the inner sense (*mana*)

^{1c} (622b) [1] The body (*kāya*), however, need not be different from the self (*āyā vi kāe anne vi kāe*, if the body is touched, the self indeed perceives it, Abhay), nor need it be concrete (the karmic body is not, Abhay), inanimate (the earthly body breathes etc, Abhay) and peculiar to the soul (since, in fact, also inanimate beings have a 'body', Abhay) [2] The body exists before, during and after the embodiment (*puvvim pi kāe kāyjamāne vi kāe kāya-samaya-vūkkante vi kāe*) [3] There are [under certain aspects] seven kinds of bodies, viz the earthly and the transitional earthly body (*orāhiya, o -mīsaya*), the transformation body and the transitional transformation body (*veuvviya, v -m*), the transposition body and the transitional transposition body (*āhāraya, ā -m*) and the karmic body

A body is considered to be transitional (*mīsaya*) as long as the being has not completely got hold of it (*aparyāpta, apratipūrṇa* etc), Abhay, cf XXV 1⁴

² (624a) There are five kinds of death, viz [1] *āvū-marana* (*āvīciya-m*), i.e. the 'wave' (*vīci*) of the particles of a being's *āyuskarman* each particle 'dies' inasmuch as it is superseded by the following one, [2] *ohm-m* 'death' of a particle of *āyuskarman* 'until' (*avadhi*) it will again belong to the quantity of life of the same being, [3] *āntiya-m* (*āntiya* for *āyantiya* = *ātyantika* [Pischel 88]) 'final death' of a particle of *āyuskarman* that will not be bound by the same being anymore, [4] unwise death (*bāla-m*) and [5] wise death (*pandīya-m*) The first three kinds of death ('metaphysical' death, von Kamptz) may be regarded from the points of view matter, place, time, stage of

existence (?) and condition (*davv'*-, *khett'*-, *kāl'*-, *bhav'*- and *bhāv'āvū-m* etc) and in connection with the four species HAMG (*neraya-davv'āvū-m* etc) For the twelve kinds of unwise and the two kinds of wise death reference is made to II 1^{6a} * *

For the interpretation of *āvū-marana* etc I follow von KAMPTZ, *Sterbefasten* p 15, n 2 Abhay's comm on the same terms in Samav (see 34a-b) is nearly identical with his Vyākhyāprajñaptikā.

8 KAMMA

(626a) The eight kinds of karman (*k a m m a -paḡadī*), ref. to Pannav. 23,2 465b-491a

9 ANAGĀRA KEYĀ-GHADIYĀ

^a (626b) * A monk who has cultivated his spiritual faculties (*bhāvīy'appā a n a g ā r a*) is able, magically, to take the form (*-kicca-hattha-gaenam appānenam*) of a water-jar attached to a string (*k e y ā - g h a d i y ā raju-prānta-baddha-ghatīkā*, Abhay) and of several kinds of baskets (*hiranna-* etc *pelā*, comm *pedā*), wicker-work (*viyala-* etc *kudda*, *kudda* = *kata*, Abhay) and burdens (*aya-* etc *bhāra*) and being thus transformed to rise up into the air Such spells, which in fact are only illusory perceptions, he can work in compact masses (simile *juvām juvāne* etc, see III 1^{1a}), ref to III 4⁴ In the same way while flying he may assume several attitudes, e g that of a [sleeping] bat (*vaggulī citthejjā evām-eva*), a leech (*jaloya*), a *bīyambīyaga*-bird, a *virāliya-* (< *bīdāla* ?) bird, a *jīvamjīvaya*-bird, a goose (*hamṣa*), a sea-bird (*samudda-vāyasaya*). Likewise while flying he may take the form of (*-hattha-kicca-gaya*, also *-kicca-gaya*) a wheel, a parasol etc (*jāva*) or assume the attitude of a lotus, a group of trees (*vanasanda*) etc (*jāva*) or a lotus pool (*pu~okkharinī*)

For the compounds ending in *-kicca-hattha-gaya*, *-hattha-kicca-gaya* and *-kicca-gaya* see III 5¹ comm.

^b (627b) Only a sinful man (*māi*) practises 'transformations'
etc, ref to III 4^{5 6} q v * *

10 SAMUGGHĀYA

(629a) The six ejections (*s a m u g g h ā y a*) of the imperfect
monk (*chaumattha*), ref to Pannav 36 590a * *

*Caram*¹ *ummāya*² *sarīre*³ *poggala*⁴ *agamī*⁵ *tahā kim-āhāre*⁶
*samsittham*⁷ *antare*⁸ *khalu anagāre*⁹ *kevalī*¹⁰ *c' eva*

1. CARAMA

¹ (630a) * If a monk who has cultivated his spiritual faculties (*bhāvīy' appā anagāra*) dies and merits more than (*vūkkanta*, lit surpasses) a certain ('*carama*') heaven (*dev'āvāsa*) but does not merit (lit reach, *asampatta*) the next one, he is reborn in the lateral intermediate [heaven] (*pariyassao* probably a printing error for *passao*) the lessā of which corresponds with his own. If he then does not comport with (*virāhejjā*) that heaven, he 'falls back' (*padivadaī = pratīpatatī aśubhataratām yāti*, Abhay) as to karmic lessā (*kamma-lessam eva*) [and consequently falls down to the lower heaven?] Otherwise he obtains the right lessā and stays there (*eyām-eva lessam uvasampajjittānam viharatī*). This applies to all the classes of gods

pariyassao = paripārśvatas madhyama-vartim dev'āvāse e.g. if the monk deserves more than Sohamma but does not deserve Sanamkumāra, he is reborn in Isāna [which is on a level with Sohamma], Abhay — 'Karmic lessā', i.e. lessā as a condition (*bhāva-leśyā*), not material lessā (*dravya-leśyā*) because the latter is well defined (*avasthita*), Abhay

² (630a) Rebirth takes much less time than it takes a strong man to bend or stretch his arm, clench or unclench his fist or open or shut his eyes. In fact it only takes one samaya or, in the case of a deflected course [of the being, scil. to reach its new place of origin, cf. I 7², VII 1¹] (*viggahenam*) two, three or, at most, namely with A¹, four samayas

³ (632b) HAMG experience either the first moment of their rebirth (*anantarōvavannaga padhama-samayōv*) or a later mo-

ment (*paramparôv apadhama-samayôv*) or, if they are taking a deflected course [to reach their new place of origin], neither of these (*anantara-parampara-anuvavannaga viggaha-gai-samāvan-naga*) They work (scil bind, *pakarei*) a new quantity of life (*āyua*) only in the second case (*parampariôv*) H may bind the quantity of life of A⁵M, A⁵M that of HAMG, G that of A⁵M (*sesam tam c' eva*)

Likewise HAMG experience either the first moment or a later moment of their departure [from a certain existence] or neither of these (*anantara-* or *parampara-niggaya* or *an-par-aniggaya*) Here too a new quantity of life may be bound only in the second case (*par-nigg*) *Parampara-niggayā neraiyā* may bind the quantity of life of the four species HAMG [because, as has been said above, they are A⁵M, Abhay]

The same topic from the point of view of the suffering occasioned by entering or leaving an existence (*anantara-* etc with *khedôvavannaga* or *khedānuvavannaga* [and with *khedaniggaya* or *khedāniggaya*]) * *

The binding of the karman of a new quantity of life (*āyur-bandha*) is restricted to the last six months or, at most, the last third part of a being's existence (*sv'āyusas tribhāg'ādau śeṣe*), Abhay, cf *Lehre* par 90 Also cf Viy XXIV and *Lehre* par 93 where ref is made to several canonical texts dealing with the same topic —Cf XVIII 9 and *Lehre* par 93

2 UMMĀYA

¹ (634a) Madness (*u m m ā y a*) is the result of being possessed by a demon (*jakkh'ā(v)esa*) or of the realization (*udaya*) of confusing (*mohanujja*) karman It is easier to bear and get rid of (*siha-veyanatarāga*, *s-vimoyanatarāga*) the first kind, the second kind being *duha-vey* and *d-vim* These two kinds of madness are found with HAMG Beings contract the first kind when [they ingest] impure particles (*asubha poggala*) [which] are sent off (*pakkhuvai*) by a god (*deva*) G are made mad by particles sent by a mightier (*mah'iddhīyatarāga*) G

Cf Thāna 47b The Yakṣa derives from popular belief

^{2a} (634b) The official rainmaker (*kāla-vāsi*) is Pajjanna (Parjanya) When Sakka wants to make rain (*vutthi-kāyam kāu-kāma*),

his order passes the inner, intermediate and outer [circles of his] retinue (*abbhūntara-*, *majjhima-* and *bāhura-parisayā devā*), then it comes to the gods outside [Sakka's retinue] (*bāhuragā devā*) who pass it to the servant-gods (*ābhogiyā devā*) The latter hand it over to the rainmakers (*utthi-kāyā devā*, plur.) All kinds of gods (Bhavanavāsī, Vānamantara, Joisiya, Vemāniya) are able to make rain and so they do on the occasion of an Arhat's birth (*jammāna-mahimāsu*), ordination (*nikkhamana-m*), enlightenment (*nān'uppāya-m*) and death (*parinivvāna-m*)

'*kāla-vāsi*' *ttu kāle prāvṛṣi varṣatīty evaṃ silaḥ kāla-varṣi, athavā kālas cāsau varṣi cēti kāla-varṣi*, Abhay In Brahmanism Parjanya is often identified with Indra = Śakra — Cf Jambudd V, Utt 36, 263, LEUMANN, *Proceedings of the VIth International Congress of Orientalists* (Leyden 1883) III, 2, p 491

^{2b} (636a) When Īsāna wants to make darkness (*tamu-kkāyam kāu-kāma*) etc the same procedure as in ^{2a} above All kinds of gods are able to make darkness and so they do on the occasion of their amorous plays (*kiddā-rat-pattiyam*) or to deceive an enemy, to keep something secret (*guttī-samrakkhana-heum*) or to hide their own bodies * *

3 SARĪRA

¹ (636b) Big (*mahā-kāya, m-sarīra*) gods of the four classes penetrate (*majjham majjhenam vūvajejjā*) [the domain of, scil attack] a monk who has cultivated his spiritual faculties (*bhāvīy'appā anagāra*) only if they are sinful and heretical (*māi micchādittthi-uvavannaga*) Orthodox (*amāi sammaddittthi-uvav*) gods do not act that way, on the contrary they deal very respectfully with such a monk

Cf X 3¹ Abhay quotes a gāhā

² (637a) Respectful treatment, marks of honour and the like (*sakkāra* etc) are found only with A⁵MG, not with HA¹⁻⁴, with A⁵, however, offering a seat does not occur

The forms of respectful treatment are nearly the same as those listed in Uvav 30 under II' 2 a, cf Viy XXV 7²¹.

³ (637a) Repetition of and ref to X 3¹ section b with 'after having overcome him or her by means of a weapon' (*puvum*

satthenam avakkamittā) instead of 'after having tricked him or her' (*puvvin vimohittā*)

⁴ (638a) The painful condition of H, ref to Jīv 129a
* *

4 POGGALA

Abhay summarizes the contents of this udd in the following gāhā
*poggala-khandhe¹ jīve² paramānū sāsae^{3a} ya carame^{3b} ya
durihe khalu parināme ajjivānaṃ ca jivānaṃ⁴*

¹ (638b) At times (*samayam samayam samayam*) an atom (*esa p o g g a l e*) is rough (*lukkhi*), at times it is smooth (*alukkhi*), at times it is in turn rough and smooth (*l vā al vā*) As a result of a process (*puvvin ca nam karanenam*) [viz of an instrumental or an automatical process (*prayoga-* and *visrasā-karana*), Abhay] it indeed may undergo different changes of colour and form [i.e. smell, taste, touch and shape, Abhay] (*anega-vannam anega-rūvam parināmam parinamā*) When such a change has been fully accomplished it may [again] have one (scil its original) colour and form (*aha se parināme nyjinne bhavaī tao pacchā ega-vanne ega-rūve siyā*) Thus from all eternity it has been and for ever it will be

The same applies to aggregates (*khandha*)

lukkhi and *alukkhi* for usual *lukkha* and *muddha*

² (639b) [Likewise] at times a soul (*esa jīve*) is unhappy (*dukkhi*), at times it is happy (*adukkhi*) and at times it is happy and unhappy in turn As a result of a process [scil of actions (*kriyā*) binding good and bad karmans, Abhay] it indeed may undergo different changes of condition (*anega-bhūyam parināmam parinamā*) When [the karman] that must be experienced has been annihilated, the soul may [again] have one (scil its original) condition (*aha se veyanije nyjinne bhavaī tao pacchā ega-bhūve siyā*) Thus from all eternity etc as in ¹ above

^{3a} (640a) An atom (*paramānupoggala*) is materially (*davv'at-thayāe*) eternal (*sāsaya*), as to its conditions (colour etc, *vanna-pajjavehim jāva phāsa-p*) it is not eternal (*asāsaya*)

^{3b} (640a) An atom is 'not final' (*acarima*) from the point of view of matter (*davv'ādesenam*), from the points of view of place (*khetṭ'ād*), time (*kāl'ād*) and condition (*bhāv'ād*) it is either final (*carima*) or not

Abhay comments as follows an atom is called 'final' in respect of a particular form of existence if it will never again enter that form of existence after having left it (*yah paramāmur yasmād vivakṣita-bhāvāc cyutah san punas taṃ bhāvaṃ na prāpsyate sa tad-bhāvāpekṣayā caramah*) Consequently materially speaking an atom is not 'final' because, after having quitted the state of being an atom by entering an aggregate (*paramāmutvāc cyutah sanghātam avāpyāpi*), it will again become an atom as soon as it leaves that [temporary condition] (*tataś cyutah*) But since an atom ejected (*samudghāta*, cf *Lehre* par 89) by a kevalin will never come back to its previous place, never will live the same moment over again and never again will experience the same condition, it is 'final' as to place, time and condition, in other cases atoms of course are not 'final' in these respects

⁴ (641a) On changes of condition (*parimāma*), ref to Pannav
13 284a-288a * *

5 AGANI

Abhay summarizes the contents of the udd in the following gāhā
nerariya agaṇi-majjhe¹ dasa ṭhānā² tiriya poggale deve
paṇṇava-bhutti-ullanghaṇā ya pallanghaṇā c' eva³

¹ (641a) HA¹ can penetrate a fire-body (*agaṇi-kāyassa majjham majjhenam vūvaṇṇā*) only if they are taking a deflected course [to reach their new place of origin] (*viggaha-gai-samā-vannaga*), they are not burnt then (*no jhuyāṇṇā*) because in that case a wounding instrument has no effect on them [scil on their karmic body] (*no tattha sattham kamaṭ*) GA^{2 4} can penetrate a fire-body in the same case (*viggaha-g-s*) Some of them, however, may do so even if they take a straight course [to their new place of origin], in this case A^{2 4} are burnt, whereas G are not Also A⁵M may penetrate a fire-body without being burnt if they are *viggaha-g-s* Even if they are *aviggaha-g-s* they may do so provided they possess magical power (*iddhi-patta*), otherwise they are burnt

For *jāva vakkamaṭ* in the par on Asurakumāras we probably should read *jāva kamaṭ*—Summarizing the comm we can say that the possibility of penetrating fire (*bādarāgni-kāya*, short *agni*) depends on its occurrence, scil

only in the central world (see VI 8¹) Fire (*sattha* = *śastra* 'the wounding instrument') has no effect (*no kamaī* = *krāmati*) on the being that penetrates it, if that being is [so] fine [that the senses cannot perceive it] (*sūkṣma*) This is for instance the case with the karmic body, i.e. the body that is involved in *viggaha-gaī* (*vigraha-gaī-samāpanno* *hi kārmana-śarīratvena sūkṣmaī*, cf. Tattv II 26 and 38) and, in the case of *aviggaha-gaī*, with the transformation body of G and of A⁵M possessing the magical power to transform themselves (*vaikriya-labdhī*), in the latter case also the swiftness of the body plays a role *sūkṣmatvād vaikriya-śarīrasya sīghratvāc ca tad-gateh*. As to the A¹ that are *avigraha-gaī-samāpanna*, they cannot penetrate fire since they are immobile (*sthāvara*, Abhay quotes the Cūṇikāra) The comm. is silent upon A²⁻⁴

² (642b) [No dialogue] Ten things (*thāna*) produce disagreeable (*anutttha*) sensations for H, viz. sound, form, smell, taste, touch, movement (*gaī*), state (*thu*), appearance (*lāvanna*), reputation (*jaso-kittī*) and energy or will (*utthāna* etc., see I 3⁶) The same things produce agreeable (*itttha*) sensations for G and mixed (*ittthānutttha*) sensations for AM A^{1 4}, of course, only experience sensations produced by the last 6, 7, 8 and 9 things resp.

gaī and *thu* may also mean 'stage of existence' and 'life-time' (*āyuska*, Abhay)

³ (643b) Even a mighty (*mah'iddhīya* etc.) god can pass beyond (*ullanghettae vā palanghettae vā*) a transverse (*tiriya*) mountain or wall only by attracting particles from without (*bāhīrae poggale pariyāittā*, cf. III 4⁴) * *

6 KIM-ĀHĀRA

^{1a} (644a) * To the question 'What do beings attract?' (*nerariyā* etc. *k i m - ā h ā i ā*) this is the answer HAMG all attract matter and again matter it is that underlies their changes of condition as well as the place of origin and the duration [of their rebirths, and it is because of this conjunction with matter that] beings are wholly subjected to karman (*nerariyānam poggal'-āhārā poggala-parināmā p-joniyā p-tthūyā kammōvagā kammamāyānā k-tthūyā kammunā-m-eva vippariyāsam entī, evam jāva Vemāniyā*)

^{1b} (644a) HAMG attract complete substances (*avū-davva padipunna davva*) as well as defective substances (*vū-d*) scil.

substances lacking one [or several, Abhay] of their units (*ega-paes'ūna davva*)

Abhay refers to the Tīkākāra and the Cūṛṇikāra but we do not hear any further details

² (644b) a How Sakka establishes a place of pleasure, ref to several *varṇakas* b The same with Īsāna and the other gods up to Accuya * *

7 SAMSITTHA

^{1a} (646b) * Mv informs Goy that since a long time he, Goy, has been his friend (*cira-s a m s i t t h o s i me Goyamā* etc) and follower (*cirānugao* etc) during [an] uninterrupted [series of] divine and human rebirth[s] (*anantaram deva-loe anantaram mānussae bhavē*) After our present life, Mv says, we both shall be equal *kim param maranā?* (probably thus) *kāyassa bheyā 10 cuyā dovī tullā eg'atthā avisesa-m-anānattā bhavissāmo*

When Mv was Triṇṇiṣṭha (the first Kanha Vāsudeva) Goy was his charioteer (*sārathi*), Abhay, cf Hemacandra's *Triṣaṣṭiśalākāpuruṣacaritra* translated by Helen M JOHNSON, vol III (Gaekwad's Oriental series 108, Baroda 1949) p 28 In connection with the second part of the sūtra Abhay tells a legend One day, as he returned from a pilgrimage to the sanctuary on Mount Aṣṭāpada, Goy met 1500 ascetics who had already reached omniscience Unaware of that fact he urged the sādhus to come and honour Mv When their leader accused him of having offended (*āsātana*) the Omniscient, Goy grew very dispirited (*yān ahaṃ pravrajayāmi teṣāṃ kevalam utpadyate, na punar mama!*) Then Mv comforted him, explaining that there are four kinds of mats (*kata*) viz mats made of cords (*sumba = s = sulva*), split bamboo (*vidala*) leather and wool (*kambala*), that likewise there are four kinds of disciples, and that he, Goy, belonged to the best kind (*kambala-kata-samāna*) The four kinds of *kada* (= *purisa-jāyā*, Thāna 271b) derive from Āv nuy 387a *tumaṃ ca mama Goyamā kambala-kada-samāno, kiṃ ca — cira-saṃsittḥo s i me Goyamā Pannattī-ālāvagā bhāṇiyavvā jāva avisesa-sāma-nānattā* (1)

^{1b} (647b) Answering Goy's question Mv declares that, besides the two of them, also the Anuttarōvavāiya gods know (*jānanti pāsanti*) that fact because the substances grouped in their inner sense are infinite in number (*Anuttarōvavāiyānam anantāo mano-davva-vagganāo laddhāo* etc, cf V 4¹¹)

² (648a) There are six kinds of equality (*tullaga*), viz equality

in [1] substance (*davva-t*), 1 e material equality of atoms and of aggregates of 2 up to ∞ units, [2] place (*khetta-t*), 1 e equal occupation of one up to 4 units of space, [3] time (*kāla-t*), equal duration of one up to 4 samayas, [4] existence (*bhava-t*), belonging to the same species (HAMG), [5] condition (*bhāva-t*), possession of an identical degree (one up to ∞ *gunas*) of the same colour etc, as well as equality of karmic status (six stages *udāya* up to *samuvāya*), [6] shape (*samthāna-t*), equality in geometrical form (five kinds *paṇḍana* up to *āyaya*) and in shape of the body (six kinds *samacaṇḍana* up to *hunda*)

This text may be added to the places quoted in *Lehre* p 32 = *Doctrine* p 41 (geometrical forms), par 65 (shape of the body) and par 182 (karmic condition)

³ (650a) When a monk who has abandoned all food (*bhatta-paccakkhāyaga anagāra*) grows faint-hearted (*mucchya*), greedy etc, breaks his death-fast and dies from natural causes (*vīśasāe*) [up to his hour of death, provided his deadly disease caused his breaking the fast²] he must be regarded as eating without faint-heartedness, greed etc

^{4a} (650b) A group of gods are called Lavasattamas because if they had a [human] rebirth lasting no longer than it takes a strong man to mow seven handfuls (*lava*, from the verb *lū*, means *musti*, Abhay) of corn, they would attain to liberation

Note 1 on p 291 of JACOBI's translation of the Sūy is rather ambiguous —According to Abhay the Lavasattamas live with the Anuttara gods we meet in the following sūtra —*syjhantā* and *karentā* conditionals, cf Dasav 11, 8 et passim, Hc 3, 180

^{4b} (650b) A group of gods are called the Anuttarôvavāyās because they hear (lit have) the very best (*anuttara*) sounds, see the very best forms etc Beings with such a small remainder of karman (*kammāvasesa*) that a monk (*samana niggantha*) might consume it by a fast of two days and a half (*chattha-bhattiya*) are reborn among these gods * *

8 ANTARA

¹ (651b) The distance between (*abāhāe antara*) the regions (*pudhavī*) of the three worlds 4 thousands of yojanas separate

the different hells from each other and the seventh hell from the non-world (*aloga*) The same distance separates most of the platforms of the upper world However, between the first hell, Rayanappabhā, and the region of the celestial bodies (Joisa) the [minimum] distance is 790 yojanas, and only 12 yojanas separate the abodes of the Anuttara gods from Īsīmpabbhārā pudhavī The latter region is situated at a distance of less than one yojana (*des'ūna joyaṇa*) from the non-world

abāhāe antara an intermediate space thanks to which two regions do not touch (lit hurt) each other (*bādhā paraspara-samsleṣataḥ pīdanam*, Abhay) —The [uppermost] sixth part of the uppermost krosa of the yojana that separates Īsīmpabbhārā from the non-world is the abode of the Siddhas, Abhay who quotes a gāhā, cf KIRFEL, *Kosmographie* p 301 bottom

² (652b) Mv predicts the future rebirths and the final liberation of a Sāl tree (first reborn as a Sāl tree at Rāyagiha), a branch (*latthiyā*) of a Sāl tree (first reborn as a Sāmalī tree in Mahesari at the foot of the Vinjha) and a branch of an Umbara tree (first reborn as a Pādali tree in Pādaliputta)

Mahesari mod Mahesh on the right bank of the Narbadā, 40 miles south of Indore (JAIN, *Life* p 308), see Maheshwar QIM 46 N/12/4 (TI, p 227)

³ (653a) The story of Ammada and his seven hundred disciples, ref to Uvav 82-116

⁴ (653a) A certain group of gods are called Avvābāhas because through magical means (*divvam* etc) they are able to make themselves so minute that they can exhibit the thirty-two kinds of dramatic performances (or dances *battīsai-viham natta-viham uvadamsettae*) on each single lash of a man's eye (*acchi-patta*), without causing him any trouble (*vābāha*, whence *A-vvābāha*, also *ābāha* and *chavi-ccheya*, cf V 4²)

acchi-patta = *akṣi-pattra* or *-pakṣman* 'eye-lash', Abhay, not 'eye-lid' as *Lehre* p 156, n 8 = *Doctrine* p 246, n 1 says, cf *Worte Mv* p 21 These Avvābāha gods belong to the Lokāntika class, Abhay

⁵ (653b) Sakka is able to cut off a man's head, crush and pulverize it, put (*pakkhivējā*) it into a water-jar (*kamandalu*) and put it back on the man's shoulders without hurting him (*ābāha* etc as in ⁴ above)

⁶ (653b) A group of gods are called Jambhayas because they are always joyful and fond of amorous plays. He who sees them in anger will contract great disgrace (*ajasa* 'misfortune', Abhay), he who sees them happy will obtain great fame (*jasa* 'good fortune', Abhay). There are ten kinds of Jambhaya gods (names). They live on the Long Veyaddha Mountains, the mountains Citta and Vicitta, the Twin (Jamaga) Mountains and the Gold Mountains. Their duration (*thu*) is one *pahovama* * *

The *Jambhayas* (*Jrmbhaka*, cf. *vyjrmbhate* 'to feel well') belong to the Vyantara class of gods — Read *je nam te deve se nam* instead of *jam nam* — For the mountains mentioned in the text see *Lehre* par 124 and KIRFEL, *Kosmographie* p 235

9 ANAGĀRA

¹ (655a) A monk, [even] if he has cultivated his spiritual activities (*anagāra bhāvyi'appa*), cannot discern (*na jānati na pāsati*) his own karmic lessā (*kamma-lessā*) [separately], he only discerns his [own] soul so far as it is concrete (lit. endowed with a form, i.e. a body) and endowed with a karmic lessā (*tam puna jīvam sarūvīm sakamma-lessam j p*). Concrete particles endowed with a karmic lessā (*sarūvī sakamma-lessā poggalā*) [indeed] radiate (*obhāsanti* 4) like the light (*lessāo* plur.) emanating from the abodes (*vimāna*) of the Sun and the Moon.

² (655b) The particles (*poggala*) of H are wholly unpleasant, those of G are wholly pleasant (five dandakas with the synonyms *atta*, *ittha*, *kanta*, *piya* and *manunna*). Those of AM are partly pleasant and partly unpleasant.

atta = *āpta* in the sense of *raṇāṇīya*, Abhay's second explanation.

³ (656a) A mighty (*mah'iddhiya*) god who has magically entered (*vuṇṇvittā*) a thousand forms may also speak the thousand corresponding languages (*bhāsā*). Doing so, however, he has only one speech (*egā nam sā bhāsā*, *no khalu tam bhāsā-sahassam*).

⁴ (656a) Having seen the morning-sun red like a cluster of China roses (*jāsumanā-kusuma*) Goy questions Mv about the sun, its essence (*sūriyassa atttha*) and its shining appearance

(*s pabhā chāyā lessā*) Mv answers that they all are bright (*subha*) scilicet mere brightness

⁵ (656b) Pious monks (*je ime ajjattāe samanā nigganthā viharanti*) excel (*vīvayanti*) the gods in well-being (*teya-lessā*) The longer their ascetical career (*pariyāya* of one up to twelve months) the higher the gods they surpass ([1] Vānamantarās up to [12] Anuttarôvavāiyas) After this cycle the monk becomes *sukkâbhiyāya* (see comm) and attains to liberation * *

teya-lessā according to Abhay here means *sukhāsikā*, cf also Introduction § 3 — *vīvayati* = *vyativrajati*, Abhay *sukkâbhiyāya parama-sukla*, Abhay, cf *Lehre* p 127, n 2 = *Doctrine* p 196, n 2 — In the last sentence 'the monk' of course means 'certain monks' (*śramana-viśeṣa*, Abhay) viz such as *ajjattāe viharanti*

10 KEVALI

(657a) The omniscient being [who still dwells on earth] (*kevalī bhavastha-kevalin*, Abhay) and the liberated being (*siddha*) equally discern (*jānati pāsati*) the imperfect monk (*chauramattha*), the *āhohiya*, the *para-m-āhohiya* and the liberated being (*siddha*) The Kevalin, however, speaks and acts, whereas the Siddha does not because he has no will (he is *anutthāna* etc, cf I 3⁶) Again both discern [the universe, viz] the parts of the world (*Rayanappabhā* etc), the [separate] atoms (*paramāṇupoggala*) and the aggregates (*khandha*) of two up to ∞ units * *

SAYA XV TEYANISAGGA

Viy XV is *ekka-saraya* scil has no uddesas. In fact it is an originally independent text, see Introduction § 3. It deals with the heresy of Gosāla Mankhaliputta, the leader of the Ājīviyas. The following pages are only a short summary of its contents, the details of this *saya* have indeed already been discussed at length by S. HOERNLE in *Appendices I and II* of his *Uvās* (reviewed by E. LEUMANN in *WZKM* 3 [1889], pp. 328-350) and esp. by A. L. BASHAM in his *History and Doctrines of the Ājīvikas, a vanished Indian Religion* (London 1951), reviewed by W. SCHUBRING in *ZDMG* 104 (1954), pp. 256-263. In the notes below the names Hoernle, Leumann, Basham and Schubring refer to these works.

The title of Viy XV is mentioned at the end of the *saya*. *Teyanisaggo samatto Teya-nisagga* refers to several cases of the incineration of people by the magic power of emitting a fiery *lessā* (*sariraṃsi teya-lessaṃ nisiraṃ*) related in the story, cf. B 4, C 1 and 7, D 2. For the exact meaning of *teya* see SCHUBRING p. 257, n. 1.

Obeisance to the Suyadevayā!

A (659a) Mv stays at the Kotthaya sanctuary near Sāvattthī. In the twenty-fourth year of his ascetic career Gosāla Mankhaliputta (abbreviated G below), the leader of the Ājīviyas, lives in the same city, in the potter's shop of his lay disciple Hālāhalā. G explains his doctrine to the six travellers (*disācara*) Sāna, Kalanda, Kan[n]iyāra, Acchidda, Aggivesāyana and Ajjunna (Ajjuna?) Gomāyuputta. He claims to have reached Jina-hood.

For the six 'travellers' (*disācara* probably *desāṭṭa*, Abhay, but cf. BASHAM p. 56 seqq.) see SCHUBRING p. 259. These *dīkcaras* explain to G their own (*saya* [text *sata*] = *svaka*, Abhay) theories on the eight prognostics (*aṭṭha-vihaṇi aṣṭa-prakāraṇi nimittāṇi*, viz. *dīvyāṇi autpātāṇi āntarīkṣaṇi bhaumaṇi āṅgaṇi svaraṇi lakṣaṇaṇi vyañjanaṇi*, Abhay), which are said to have been discussed in the *Pūrvas* (*puvva-gaya*), cf. BASHAM p. 213, *Lehre* par. 56 (on *Angavijjā*) has another series of eight *mahānimittas*. Abhay's explanation of *magga* (viz. *mārgau gīta-mārga-nṛtya-mārga-lakṣaṇau*, whence *magga-dasamaṇi*) only proves his embarrassment, cf. BASHAM pp. 117, 214 and SCHUBRING p. 259. On the ground of these theories G then explains, in half a śloka, the six inevitables (*cha aṇaikkamanijjāṇi*), namely possession and non-possession, happiness and suffering, life and death.

B 1 (660a) At Kotthaya Mv, answering Goy's questions, tells G's life-story

G was born in the cow-shed (*gosālā*) of the brahman Gobahula at Saravana near Sāvattbī. His parents, the *mankha* Mankhalī and his wife Bhaddā, therefore called him Gosāla

According to BASHAM (p. 37) the elsewhere unknown place-name Saravana might be *sara-vana* 'a thicket of reeds' — *mankha citra-phalaka-vyagrakaro bhikṣāka-viśeṣah*, 'a mendicant bearing a picture board' Abhay, cf. BASHAM p. 35

B 2 (661a) Once G, having become a *mankha* himself, came to Nālandā, a suburb of Rāyagiha, where at that time Mv, in the second year of his ascetic life, was staying in a weaver's house. On seeing the heavenly signs and the worldly fame that fell to the share of Mv's hosts, the householders Vijaya, Ānanda and Sunanda, G thrice begged Mv to be admitted as his disciple. Mv thrice refused. One day, visiting the weaver's house and not finding Mv, G gave away all his possessions, and left Nālandā. At Kollāya, a place near Nālandā, he heard that Mv had been a guest of the brahman Bahula who lived there. At last he met Mv in the *paṇya-bhūmi*, repeated his request and Mv now accepted him as a disciple. Mv and G stayed together for six years, practising asceticism.

jahā Bhāvanāe refers to Āyāra II 15, 17, cf. JACOBI's translation in *SBE* XXII, p. 194 — Nālandā, a suburb of Rāyagiha. If the classical Nālandā (mod. Baragaon) is meant, it is situated at about seven miles (one *yojana* according to Buddhist works) north of Rājgīr (cf. JAIN, *Life* p. 316 and DEY, *Geographical Dict.* p. 136, see Baragaon/Nālandā QIM 72 G/8/8 (TI, pp. 207 and 231). Kollāya not identified — For *Sunanda* HOERNLE has *Sudaṃsaṇa* — *paṇyabhūmi* probably is not a place-name (SCHUBRING p. 258), according to Abhay it stands either for *paṇṭa-bh* *bhāṇḍa-viśrāma-sthāna* or for *pranīta-bh* *manojña-bh*.

B 3 (664b) One day, when they were travelling from Siddhatagāma to Kummāra- (or Kumma-)gāma, Mv predicted that a certain flourishing sesamum shrub, although it would perish, still would form seeds in one of its pods. G, wanting to prove Mv a liar, secretly pulled up the plant, which, however, later on succeeded in taking root again after a heavy shower.

The text has Kummāra (Kumma)gāma, the same place is called Kumma-gāma in B 5 below. (In B 4 HOERNLE has Kummagāma instead of Kuṇḍa-

gāma) JAIN (*Life* p 302) distinguishes between Kumāra(gāma) and Kumma-gāma but does not identify the places According to PANDEY, *HGTB*, p 167, Kumāragāma may be mod Kumār, Muzaffarpur district, deest *GIP* Siddhatthagāma probably mod Siddhangram, Birbhum district (JAIN, *Life*, p 334), deest *GIP* —*rerijjamāna*, in the description of the sesamum plant (cf also VII 3¹), is not *atīsayena rājamāna* or *dedīpyamāna* (Abhay), but *lelīyamāna* (Pischel 279) = *lelāyamāna* 'quivering' (SCHUBRING p 258)

B 4 (665b) One day, at the outskirts of Kundagāma, G thrice insulted the non-jaina ascetic (*bāla-tavassī*) Vesiyāyana Vesiyāyana at last tried to kill G by means of his magic power of emitting a fiery lessā, but Mv saved G with his own Afterwards Mv explained G what had happened and also taught him the ascetic discipline by which that magic power is obtained

For *sāḍṣmaṇi* (*svāṇi svakīyām uṣṭāṇi* scil *tejo-leśyām*, Abhay), not *sīḍṣmaṇi* (text), and for *vīyad'āsaya* 'a mouthful (*culuka*, Abhay) of water' see SCHUBRING p 258

B 5 (666b) At some other time Mv and G passed the sesamum shrub mentioned in B 3 above Mv explained what had happened to it, adding that all plants are similarly capable of such a reanimation (*pautta-parihānam pariharanti*) Later on G generalized that theory of reanimation and left Mv

pautta-parihāra = *pravṛtya-p* 'abandonment of transmigration', 'reanimation without transmigration' (BASHAM) lit 'limitation [of rebirth] through remaining in force' (SCHUBRING p 258, against Abhay's false etymologies)

B 6 (667a) Practising the ascetic discipline taught by Mv in B 4 above, after six months G obtained the magic power to emit a fiery lessā (667b) He settled down in Sāvattthī (cf A above), wrongly, as Mv asserts, claiming to have reached Jina-hood.

C 1 (668a) G is furious when he hears people repeat Mv's pronouncement on him (668b) He tells the therā Ānanda, one of Mv's disciples, a story One day some merchants came across a huge ant-hill (*vappī*, °*ppū*, °*ppā*) with four tops Opening them one by one, in the first hillock they found excellent water (*orāla* [*pradhāna*] *udaga-rayana*), in the second gold (*o suvanna-r*) and in the third gems (*o man-i*) Hoping to find diamonds (*o vaira-r*) in the fourth top, they opened it against the advice of one of them, and out came a serpent which, by the magic fire in its eyes, incinerated them all except the one man that

had warned against opening the fourth hillock Likewise G wil destroy Mv if he ventures to speak ill of him, and will spare Ānanda if he warns Mv

vappī (also *°ppā*, *°ppū*) = *vapri* (not *vapus* as Abhay explains) 'a hillock, an ant-hill', cf *vamri*, *valmika*

C 2 (671a) At Kotthaya Ānanda informs Mv of this threat Mv admits G's power but declares that it can do nothing against an Arhat C 3 (671b) He orders Ānanda to warn Goy and the other disciples against encountering G C 4 (673b) While Ānanda is still carrying out this instruction G goes to Mv at Kotthaya and on the ground of his theory of reanimation (see B 5 above) denies to have actually been Mv's disciple in fact he is not G but Udāi Kundiyāyāniya and has entered G's body (the real G, Mv's disciple, having died long ago) only in order to undergo his seventh and last reanimation He also specifies his six former reanimations, their place and duration

According to G's theory all beings attain final perfection (*siyyhai*) after a *mahāmānasa* period (see below) during which they rid themselves of 560 603 particles of karman (*kamm'amsa* = *karma-bheda*, Abhay) On the interpretation of the text, esp on the question whether one must read the loc sg *kamman* (text, Abhay, LEUMANN) or the nom pl *kammāni* (HOERNLE, BASHAM) or the gen part pl *kammāna(m)* see SCHUBRING p 260 Within that period successively 1° they are born in an infinite number of classes (*saṇḍūha* = *saṇḍūtha nīkāya-viseṣa*, Abhay), 2° they are alternately born seven times as a god (*jahā Thāna-pade* refers to Pannav 2 103a, cf 101a) in seven different classes (*saṇḍūha*, for the details see HOERNLE p 20, n 5, and SCHUBRING p 260 on BASHAM pp 249-251 the interpretations differ very much one from another as well as from the one proposed here) and seven times as a sentient being (*saṇṇi-gabbha*), and 3° finally they pass through reanimation (*pautta-parihāra*, see B 5 above) in seven consecutive bodies As to the *mahāmānasa* period mentioned supra it is equal to 8.400 000 *mahākappa* periods, one *mahākappa* being equal to 300 000 *sara* periods A *sara* is explained thus the river Ganges is 500 yojanas in length (see SCHUBRING p 260, n 1), half a yojana broad and 500 dhanus deep The last of a series of seven Gangās (called *Gangā*, *Mahā-Gangā*, *Sādina-G*, *Maccu-G*, *Lohiya-G*, *Āvāt-G*, *Param'āvai[-G]*) each of which has seven times the dimensions of the preceding one, consequently is equal to $1 \times 7^6 = 117\,649$ Gangās Well then removing one grain of sand from [the banks of] such a *Param'āvai-Gangā* every hundred years, it would take a *sara* period to exhaust all its sand —For *ādinara* (SCHUBRING p 260,3) read *ādinava*

C 5 (677a) Mv replies that G is like a thief who in vain tries to hide himself in different disguises C 6 (677b) G gets

angry and begins to outrage Mv C 7 (677b) Savvānubhūi, a native of the eastern country, and Sunakkhatta of Kosala, two disciples of Mv, reprove G and are incinerated by his magic fire (*tavenam teenam bhāsa-īāsīm karei*) When Mv reproves G, he again emits his magic fire but rebounding from Mv's body it strikes G himself G says that within six months Mv will die of bilious fever (*pitta-jjara*), but Mv replies that within seven days G himself will die of that disease as an imperfect being (*chaumattha*), whereas he, Mv, will live for another sixteen years as a Jina The élite (*aha-ppahāna jana*) of Sāvattthī believe Mv's prophecy Mv now allows his disciples to argue with G about all kinds of questions So they do, G is unable to defend himself and many of his pupils stay with Mv Some, however, go back with him to Hālāhalā's house There G starts conducting himself in a delirious way

C 8 (680a) Mv explains to Goy that the magic fire that struck G was powerful enough to destroy the sixteen regions (*janavaya*) He further explains that G proclaimed two new theories, viz the theory of the eight finalities (*attha caramāim*) and the theory of the four drinks (*cattāri pānagāim*) and the four refreshing things that are not drinks (*apānaya jahā Paoga-pade* refers to Pannav 16 328a), in order to account for this delirious actions, scil in order to hide his sins (*tassa vi ya nam vajjassa [vajja = avajja] pacchādan'atthayāe*) By expounding these new theories the Ājīviya theras succeed in reassuring their layman Ayampula of Sāvattthī who, wanting to question G on the nature of the *hallā* insect (*govāhka-trna-samān'ākārah kītaka-viśesah*, Abhay), visits him and is very much confounded by his master's strange behaviour G orders his theras to bury him after his death with the honours due to the last Jina

The sixteen countries are

- | | |
|-------------|---|
| 1 Anga | (capital Campā, mod Champanagar) Eastern Bihar |
| 2 Vanga | (capital Tāmalitti, mod Tamlük) Eastern Bengal |
| 3 Maga(d)ha | (capital Rāyagiha, mod Rājgīr) Central Bihar |
| 4 Malaya | (capital Bhaddilapura, mod Bhadia in Hazaribagh district)
the region south of Patna and southwest of Gaya in Bihar |
| 5 Mālava | (capital Avanti, mod Ujjain) Malwa |
| 6 Acchā | (capital Vārāṇa, mod Baran = Bulandshahar) U P |
| 7 Koccha | (? maybe = [Kauśikī] Kaccha in Purnea district) |

- 8 Pādha (? maybe = Pādham in Mainpuri district, U P)
 9 Lāḍha (capital Kodivarisa, mod Bangarh) districts of Hooghly, Howrah, Bankura, Burdwan and E Midnapur
 10 Vajja (capital Vesālī, mod Basārḥ) Muzaffarpur district
 11 Molī?
 12 Kāsī (capital Vārāṇasī, mod Benares)
 13 Kosalā (capital Sāgeya, mod Ayodhyā) Oudh
 14 Avāha?
 15 Sambhuttara, also Suhmuttara 'north of Suhma', Suhma corresponding with the region of the districts Midnapur and Bankura in western Bengal

The above details about capitals and identifications are quoted from JAIN, *Life*, p 263 seqq, s v —For the two new Ājīviya theories see HOERNLE, o c, p 7, BASHAM, o c, p 254 seq, SCHUBRING, o c, p 261 The gods Punnabhadda and Mānibhadda (4th *apāṇaya*) will reappear in D 2 below, cf BASHAM, o c, p 272 seq —The name Ayampula reminds us of Ayambula in VIII 5³

C 9 (682a) At death's door, however, G avows his errors not he, but only Mv is a Jina, and the theras must bury him with every mark of dishonour Then he dies C 10 (682b) Within the precinct of the potter's shed the theras organize a fictitious dishonourable burial of their master, then they publicly bury him with great pomp

C 11 (685b) Mv leaves Kotthaya (see A above) and goes to the Sālakotthaya sanctuary near Mendhiyagāma There he gets an attack of bilious fever Hearing people talk about G's prophecy (see C 7 above) Siha, one of Mv's disciples, becomes very anxious Mv sends for him and comforts him, repeating that he will yet live for another fifteen years and a half He orders Siha to go to the woman Revaī at Mendhiyagāma and ask her to send the cock killed by the cat to Mv instead of the two pigeons she was preparing for him After having eaten the cock Mv immediately regains his health

For Mendhiyagāma HOERNLE has Midhiyagāma The exact situation of the place is not known —For the vegetarian interpretations of the text as given by Abhay, see HOERNLE, o c, p 10 note —*bīlam tva pannaga-bhūenaṃ appānenam* the same phrase in VII 1⁸, cf SCHUBRING, o c, p 262 —When Revaī asks Siha how he could know about the pigeons, ref is made to the Khandaga episode in II 1⁶

D 1 (687a) Goy questions Mv Savvānubhūi and Sunak-khatta (see C 7) have been reborn as gods and will achieve

salvation in due time D 2 (688a) After having passed twenty-two sāgarovamas in the Accuya heaven, G will be reborn as the son of king Sammui and his wife Bhaddā, at Sayaduvāra in the Punda region at the foot of the Vinjha Mountains He will be called Mahāpauma, Devasena and Vimalavāhana He will ill-treat the Jaina monks, esp Sumangala, the great granddisciple (*pauppaya prapautraka*) of the Arhat Vimāla, while he is practising asceticism in the Subhūmibhāga grove near Sayaduvāra Sumangala, thanks to his *ohi-nāna*, will know that in his last existence but one (*to tacce bhava-ggahane*) Mahāpauma was G, he will tell him so and warn him At last Sumangala will incinerate him with his magic fire Later on Sumangala will be reborn in the great abode (*mahāvīmāna*) Savvatthasiddha and attain a blessed end (692a) After having been born many thousands of times among the species HAM (some of these rebirths are specified) and been killed by some kind of burning, D 3 (694a) finally G will be reborn as a brahmin's daughter at Bebhela at the foot of the Vinjha Mountains She will live happily with her husband and become pregnant, but one day she will perish in a jungle conflagration Then G will alternately be reborn as a god and as a human being devoted to study and asceticism At last he will reach Mahāvīdeha, become a kevalin and tell the Jaina monks the deterrent story of his former existences, ref to Dadhapainna in Uvav par 102-116 After having fasted to death he will attain liberation * *

Cf BASHAM, o c, pp 142-145 —For Sammui HOERNLE has Sumai Further details on the names are given by the same author, o c, p 11 —Sayaduvāra and Punda not identified —G will be called Devasena because the gods Punnabhadda and Mānabhadda (cf C 8 above) will be his generals —For Bebhela HOERNLE has Vibhela

S A Y A XVI

*ahigaranī¹ jarā² kamme³ jāvaīyam⁴ Gangadatta⁵ sumne⁶ ya
uvaoga⁷ loga⁸ Bahi⁹ ohī¹⁰ Dīv¹¹ Udahī¹² Disā¹³ Thanīyā¹⁴*

ahigaraṇi and *div* metri causa

1 AHIGARANI

¹ (696b) * A wind-body (*vāu-yāya*) comes into existence (*vakkamai*) on an anvil (*a h i g a r a n i*), it perishes (*uddāi mriyate*, Abhay) by contact (*puttha*), ref to II 1⁴

² (696b) A fire-body (*agan-kāya*) in the fireplace (*mgāla-kāriyā agni-śakatikā*, Abhay) exists for at least an antomuhutta and at most three days A wind-body joins it (*anne vi tattha vāu-yāe vakkamai*), without which the fire-body cannot glow (*ujjalai*)

³ (697a) The blacksmith is involved (*puttha*) in the five actions (mentioned in I 8² and III 3^{1a}) and so are the bodies of which his utensils etc are made

Cf V 6⁴

^{4a} (698a) Beings (specification for HAMG) are the objects as well as the subjects of actions (*jīve a h i g a r a n i vi ahigaranam pi, neraie* etc) as far as they are not obeying the commandments (*aviraṃ paducca*) They are the objects of their own actions as well as of the actions of other beings (*jīve āyāhigaranī vi parāhigaranī vi tad-ubhayāhigaranī vi*) and their actions are brought about by their own as well as by other beings' activity (*jīvānam ahigarane āya-ppaoga-nivvattie vi para-pp -n vi tad-ubhaya-pp -n vi*)

^{4b} (698a) Also in the development (*nivvattemāna*) of the five bodies, the five senses and the three active forces (*mana-*, *vai-*

and *kāya-joga*) beings are both object and subject as far as they are not obeying the commandments or, scil while developing the body of transposition (*āhāraga-sarīra*) [in which case *avirai* is impossible, Abhay], as far as they are inattentive (*ṣamāyam paducca*) * *

2 JARĀ

¹ (699b) * Beings in general may suffer decrepitude (*jaṭṭhā*) experienced by the body (*sārīrā vedanā*) and distress (*soga*) experienced by the mind (*mānasā v*) A^{1 4} only suffer decrepitude, all other beings may suffer decrepitude and distress. * *

^{2a} (700a) Sakka approaches Mv (ref to III 1^{2a}) and questions him on the topic 'range' (or 'sphere', *oggaha*) This, Mv explains, is fivefold, viz the range of god-chiefs (*dev'inda*), kings, vassals (*gāhāvāi* = *grhapatīh mandaliko rājā*, Abhay), possessors of a house (*sāgāriya*) and [homeless monks here called] co-religionists (*sāhammiya*) Sakka recognizes the fact that the monks (*samana niggantha*) too have their range or sphere After the god's departure Mv, being questioned by Goy, confirms Sakka's statement

^{2b} (701a) Goy goes on questioning Mv Sakka [as a ruler *prāyena*, Abhay] speaks the truth, he is *sammāvādī*, not *micchāvādī* Still he not only says things that are true (*saccam bhāsam bhāsa*), but [by inattention etc *pramād'ādīnā*, Abhay] also things that are false (*mosam bh bh*), both true and false or neither true nor false Sakka's speech is objectionable inasmuch as he does not abandon harming minute beings while speaking (? *jāhe nam Sakke dev'inde deva-rāyā suhuma-kāyam anujjūhuttānam bhāsam bhāsa tāhe nam S d -i d -r sāvaṃjam bh bh*), otherwise (*ujjūhuttānam*) it is irreproachable (*anavaṃja*) For the question whether Sakka is capable of salvation ref is made to Sanamkumāra in the Mo'uddesa, 1 e III 1^{2d}.

Cf *Lehre* par 74 —According to Abhay the *vrddhāh* say that *suhuma-kāya* is a hand or something like that (*hast'ādika vastu*) or a cloth (*vastra*) *anujjūhuttānam* then would be *apōhya adattvā*, which would mean that Sakka's

speech is irreproachable only if, in order to protect living beings, he covers his mouth with his hand etc while speaking!

³ (701b) The actions of living beings always bring about accumulation [of particles of karman] (*jīvānam ceya-kadā kammā kajjanti no aceya-k k k*) Particles indeed are transformed so (*tahā tahā nam te poggalā parinamanti*) [1] as to be accumulated by attraction (*āhārōvacīya*) and accumulated in [the being's] body (*bondi-* and *kalevara-cīya*), [2] as to cause all kinds of hardship and discomfort (*dutthānesu dusejjāsu dunnisīhiyāsu*), and [3] as to bring about disease (*āyanke*, loc sg), mental occupation (*samkappe*, *samkalpah bhay'ādi-vikalpah*, Abhay) and fatalities (*maranānte*) all of which result in the being's (*se*) death (*vahāe hoī*) During these three processes the tenet « *n' atthi aceya-kadā kammā* » holds good and applies to all HAMG * *

ceya 'what must be accumulated' *caya(na)*, Abhay's second explanation — *thānas* are *sīta* 'cold' etc as well as *kāyōtsarga* and other postures, *sejjā vasati*, *nisīhiyā ādhyāya-bhūmi*, Abhay The same three terms are also found together in 5^a below where they probably have the everyday meaning 'standing, lying and sitting', cf Pupphac 1,4 — Mv addresses Goy as *saman'āuso*

3 KAMMA

¹ (702b) * Kinds of karman (*k a m m a -pagadī*), their perception etc, ref to Pannav 27 (497b), 26 (495a-496a), 25 (494a-494b), 24 (491b-492b) * *

² (703b) Mv leaves Rāyagiha and goes to the sanctuary Ega-jambūya near the town Ulluyatīra Goy questions him A monk who has cultivated his spiritual faculties (*anagāra bhāvyi'appā*) and who performs certain ascetical practices (cf II 1^{6b}, IX 31^{a2}, XI 9¹ 12²) is allowed (*se kappai*) to move (*āuttāvettae*) or stretch (*pasāiettae*) his hands, feet, arms or legs only in the afternoon (*paccacchumenam avaddham divasam*), not in the morning (*puracchumenam av div*) If that monk gets tumours (*tassa nam amsiyāo lambanti*) and a physician sees it, gently lays him down and very gently cuts off the tumours (*tam ca vejje adakkhu ism pādei ism ism amsiyāo chundejjā*), the physician

performs an action (*kiriyā*) whereas the monk does not, [because this is] only a hindrance of his duty (*dharm'antaī āriya*) * *

Ulluyātira on the bank of the Ullugā both the river and the town remain unidentified (JAIN, *Life* p 347) —According to Abhay (ref to the Cūrṇi) the monk in question indeed must observe *kāyôtsarga* only in the morning —*āuttāvettae* (*āvartayitum*) and *pasārettae* (*prasārayitum*) also in 5^a below —*amsiyā* = *arsa* 'haemorrhoids' or, according to Abhay who quotes the Cūrṇi, a disease of the nose

4 JĀVAIYAM

(704a) * In hundreds, thousands and millions of years a hell-being does not consume (*khavai*) as much karman as a monk annihilates by a short fast (*j ā v a i y a m nam anna-ilāyae cauttha-bhattie* etc up to *dasama-bhattie samane nigganthe kammam nijjareī*) Similes [1] if an old decrepit man attacks the tough trunk of a big *Mangifera sylvatica* (*kosamba* = *kośāmra*) with a blunt axe he utters loud cries but does not chop off big pieces of wood, likewise H, because they have to get rid of karmans that stick together very tightly etc, repetition of the simile of the anvil in VI 1¹, [2] if a young and strong man attacks the soft trunk of a big silk-cotton tree (*sāmaḥ* = *śālmah*) with a sharp axe etc, likewise monks who have only loosely bound karmans etc, repetition of the simile of the handful of grass in VI 1¹ * *

anna-ilāyaya = *anna-glāyaka* 'diminishing one's food successively' (Monier-Williams), on *cauttha-bhatta* etc see *Lehre* par 165

5 GANGADATTA

^a (705b) At the sanctuary Egajambūya near Ulluyatīra Sakka approaches Mv (ref to 2^{2a} above) and is told that a mighty (*mah'iddhaya*) god is able to [1] come, [2] go, [3] speak, [4] open and close his eyes, [5] move and stretch [his hands etc] (*āuttāvettae vā pasārettae*), [6] stand, lie and sit (*thānam vā sejjam vā nsīhiyam vā ceittae*, cf 2³ above), [7] transform himself (*viuvvittae*) and [8] serve (? *pariyārāvettae*) only by attracting particles from outside (*bāhīrae poggale pariyāuttā*) These are

called 'the eight summarized answers' (*attha ukkhutta-pasina-vāgaraṇām*) Sakka takes his leave with a rather precipitate reverence (*sambhantiya-vandanaenam*)

^b (706a) Answering Goy's question Mv explains that two gods of Mahāsāmāna abode (*vimāna*) in the Mahāsukka heaven (*kappa*) had a dispute. One of them, a sinless and orthodox (*amāi-sammadditthī-uvavannaga*) god, asserted that particles are changed while being changed (*parinamamānā poggalā parinayā no aparinayā, parinamantū poggalā parinayā no ap*), whereas the other one, a sinful heretical (*māi-micchāditthī-uv*) god, contended that they are not. Just now the first god had decided to approach Mv and ask him to arbitrate the dispute. Sakka being jealous of that god's magic power [of manifestation etc.], had anticipated him, approaching Mv with a question of his own. That explains his being in such a hurry.

Cf I 1¹

^c (706b) That very instant the orthodox god, whose name is Gangadatta, approaches Mv and propounds his problem. Mv confirms the truth of his opinion. After Mv's sermon Gangadatta asks him whether he will achieve salvation or not. ref. to Sūriyābha in Rāyap. 44a-54b.

^d (707b) Goy goes on questioning Mv. Gangadatta's *iddhi* totally fills his corporeality (*sarīram gayā* etc.), the *jāva* implicitly refers to the *kūdāgārasālā*-simile, cf III 1^{2a}. This *iddhi* he merited in his former life, when he was the householder Gangadatta in Hatthināura. He had been converted and had become a monk (*jāvas* referring to Purāna in III 2^{1b} and Udāyana in XIII 6³) after having heard the then Arhat Munisuvvaya proclaim the lore in the Sahasambavana garden near that town. His future * *

6 SUMINA

¹ (709a) ^a There are five kinds of dreams (*suvinā-dam-sana*) dreams may be [prophetically] true (*ahātacca*), extended (diffuse? *payāna*), founded on ideas [formed when one was

awake] (*cintā-sumina*) or not (*tav-vivariya*) or indistinct (*avatta-damsana*)

^b Dreams are seen only when one is half asleep (*sutta-jāgara*), not when one is asleep or awake

^c HA¹ 4G always are asleep (*sutta*), A⁵ are asleep or half asleep, only M may be either asleep or awake (*jāgara*) or half asleep

^d Dreams of [monks] who are closed [against karmic influx] (*samvuda*) are true (*ahātacca*), dreams of beings that are not closed (*asamvuda*) or only partly closed (*samvudāsamvuda*) may be true or not

^e Beings (HAMG) are not closed, partly closed and closed [against karmic influx] in the same way as they are asleep, half asleep and awake, ref to ^o above

^f There are forty-two [common] dreams (*suvina*) and thirty great dreams (*mahā-suvina*), together seventy-two dreams (*savva-suvina*)

^g The fourteen great dreams the mother of a Tirthankara and a Cakravartin sees during her pregnancy *gaya-usabha-jāva sūm* (ref to Jinac 32 seqq), resp seven, four and one of these are seen by the mother of a Vāsudeva, a Baladeva and a Mandaliya

Cf SBE XXII, pp 231-238 and 246

^h (709b) [No dialogue] Ten great dreams [among the 30 — 14 = 16 not mentioned under ^g above] were seen by Mv at the end of the night (*antima-rāyamasi*) when he still was an imperfect being (*chaumattha*) They are described and explained as follows [1] a demon as [big as, Abhay] a palmyra tree (*tāla-pisāya*) who holds a terrible light and is defeated (*parājya*) = the destruction of the confusing (*mohanija*) karman, [2] a male kokila (black or Indian cuckoo) with white (*sukkila*) feathers = the attainment of pure meditation (*sukka-jjhāna*), [3] the same with variegated feathers = complete conversance with the twelve Angas, [4] a double string of precious stones = the preaching of the lore to laymen and monks (*āgāra-* and *anāgāra-dhamma*), [5] a herd of white cows (*seya-go-vagga*) = the spreading of the fourfold sangha (*cāu-vann'āinna sangha*) of monks, nuns, laymen and laywomen, [6] a big lotus in full bloom = the proclamation

of the lore to the four classes of gods, [7] an ocean with thousands of waves crossed by swimming = the crossing of Samsāra, [8] a big blazing sun = the acquisition of *kevala*-knowledge, [9] Mount Mānussuttara the core of which is wholly covered (*niyagenam antenam āvedhiya parivedhiya*) with the splendid colours of emeralds (*harī*) and cat's eye gems = the praises of Mv spreading through the threefold world, [10] Mv himself seated on a throne on the top of Mount Mandara = the preaching of the lore by the Kevalin Mv to an audience of gods, men and demons

Cf Thāṇa 499a.

¹ (711b) [No dialogue] Fourteen dreams seen at the end of the night (*suvin'ante*) mean, for a man or a woman, immediate illumination and the acquisition of perfection and salvation in his ~ her present life (*ittihī vā purise vā tak-khanām-eṭa bujjhai tṛṇ'eva bhava-ggahanenam sijjhai jāva antam kareī*) They are [1] seeing oneself mounted on a herd (*panti*) of horses, elephants and the like, [2] seeing oneself as a rope that touches both the eastern and western shores of an ocean (*dāminim [= rājjum, Abhay] pāina-padin'āyayam duhao samudde puttham*) and which is coiled up (*samvelliya = samvartita*), [3] seeing oneself as a string that touches both the eastern and western limits of the world (*log'anta*) and which is cut (*chinna*), [4] seeing oneself as a black etc or white thread (*suttaga*) which is tangled (? *uggovīya = udgopita vimohita, Abhay*), [5] seeing oneself mounted on a heap (*rāsī*) of iron, copper, tin (*tauya*) or lead (*sīsaga*), [6] the same with silver, gold, gems and diamonds (*vaira*), [7] seeing oneself as a heap of grass etc which is scattered about (*vikkhurai, vikinna*), [8] seeing oneself as a bunch (*thambha*) of grass (*sara, vīraṇi*), reed or creepers which is eradicated, [9] seeing oneself as a jar of milk etc which is split (*uppādiya*), [10] seeing oneself as a jar of wine (*surā-vīyada-khumbha*), sour gruel (*soviraga-v-kh*), oil or liquid fat (*vasā*) which is broken (*bhinna*), [11] seeing oneself as one who has crossed (*tinna*) an ocean with thousands of waves (*jāva* ref to the seventh dream in ^e above), [12] seeing oneself merged (*ogādha*) in a big lotus in full bloom (cf the sixth dream in ^e

above), [13] seeing oneself as one who entered into a house made of precious stones, [14] seeing oneself mounted on a ditto celestial car (*vimāna*)

suvin'ante, cf *antima-rāyaṃsi* in the preceding text —For 6¹ see Introduction § 15, n ²⁴

² (713a) If one moves a vessel (*puda*) full of perfume prepared from the *Costus speciosus* (*kottha* = *kustha*, *kostha*, Abhay) etc [*jāva*, according to Abhay, stands for *patta* the leaves of *Tamāla*, *coya* *tvac* (cf Sanskrit *coca*) the fragrant bark of the cinnamon tree, *tagara* the *Tabernaemontana coronaria*] or the tree *Pandanus odorantissimus* (*keyaī*) up and down and round in the wind (*anuvāyaṃsi*), not the vessel, nor the perfume but only fragrant particles (*ghāna-sahagayā poggalā*) float in the wind (*vāi*) [and reach our nose] * *

ubbhujamāṇa, *ñibbhujamāṇa*, *ukkiriyyamāṇa* and *vikkiriyyamāṇa*, I think, denote movements

7 UVAOGA

(713b) Function (*u v a o g a*) and seeing (*pāsanayā*), ref to Pannav 29 (525a-526a) and 30 (528b-531b) * *

8 LOGA

¹ (714a) Memorandum on the extent of the world, ref to XII 7¹ a At the six ends of the world (*logassa carim'anta*, viz N, E, S, W, up and down) there are no [complete] souls (*jīva*) but only parts and units of souls (*jīva-desā*, *j-paesā*), lifeless entities (*ajīvā*) and parts and units of such (*ajīva-desā*, *aj-paesā*) Discussion of the question which kinds of souls and lifeless entities are concerned, with ref to X 1¹ section c (under intermediate directions, zenith and nadir) where a related topic is discussed b The same question in connection with the different hells (Rayanappabhā down to Ahesattamā) and heavens (Sohamma up to Īsimpabbhārā)

² (715a) An atom (*paramānupoggala*) may cover the distance

between two opposite ends of the world (N — S, E — W or up — down, in either direction) in one samaya

³ (717a) If a man moves (*āuttāvemāna*) or stretches (*pasāremāna*) his hand, foot, arm or leg in order to know whether it is raining or not, he commits the five actions (mentioned in I 8² and III 3^{1a})

⁴ (717b) A god (*deva mah'iddhiya* etc) standing at an end of the world cannot move or stretch his hand or leg in the non-world (*alogamsi*) because in the non-world there are neither living beings nor particles of matter (*aloe nam n' ev' attlu jīvā n' ev' attlu poggalā*) and movement of both living beings and lifeless entities is possible only if particles of matter are available (*poggalā-m eva pappā jīvāna ya ajīvāna ya gai-pariyāe āhijai*) These particles of matter [indeed] are attracted by the living beings and accumulated in [their] bodies (*jīvānam āhārōvaciyā poggalā bondi-ciyā pogg kalevara-ciyā pogg*, cf 2³ above) * *

9 BALI

(718a) Situation of the residence (*sabhā suhammā*) of B a l i Vairoyan'inda (called Balicancā), king of the Northern Asura-kumāras, his *iddhi*, ref to II 8 * *

10 OHI

(719a) On o h i, ref to Pannav 33 536b-542a * *

11-14 DIV'UDAHĪ-DISĀ-THANIYĀ

(719b) Attraction of matter (*āhāra*), breathing (*ussāsa-missāsa*) — both ref to I 2² where all Bhavanavāsi gods (*Asurakumārā jāva Thanīyakumārā*) have already been treated — and lessā with the D ī v ā-, U d a h ī-, D i s ā- and T h a n i y a- kumāras Their lessā is yellow, grey, dark or black, the darker their lessā the greater their number but the smaller their might (*iddhi*) * *

S A Y A XVII

Obeisance to the Suyadevayāl

*kunjara*¹ *saṃjaya*² *selesī*³ *kuṛiya*⁴ *Īsāna*⁵ *pudhavi*⁶⁻⁷ *daga*⁸⁻⁹ *vāū*¹⁰⁻¹¹
*eg'indīya*¹² *Nāga*¹³ *Suvanna*¹⁴ *Vijju*¹⁵ *Vāu*¹⁶ 'ggi¹⁷ *sattarase*

1 KUNJARA

¹ (720a) * a During his former existence the elephant (*hatthi kunjara*) Udāi (see VII 9²) was an Asurakumāra After his death he will be reborn among the H in Rayanappabhā After that he will achieve salvation in Mahāvīdeha b The same for the elephant Bhūyānanda (see 1b1d)

² (720b) Casuistic application of the theory of the five actions (mentioned in I 8²) to special cases of gathering or catching the falling fruit of a palm-tree (*tāla-phala*) and of shaking that tree or part of it

As was the case in V 6⁴ not only the man but also the fruit and the tree are said to be 'touched' (*puṭṭha*) by four or five actions Obviously the action by which they are 'touched' or not is *pāṇāṭvāyā kṛiyā* 'murderous action'

³ (721b) While bringing about (*uvvattemāna*) the five bodies, the five senses and the three active forces (*joga*) beings (viz HAMG as far, of course, as they possess these bodies etc) are affected by three, four or five actions (*jīve . siya ti-kirie siya cau-k siya panca-k*)

The number of actions of course depends on whether, while bringing about these bodies etc., the being hurts (4th action) resp kills (5th action) other beings or not

⁴ (722a) On the six karmic conditions (*bhāva*), viz *udariya* etc , ref to Anuog 113b seqq * *

2 SAMJAYA

¹ (722b) a 'Standing' (*thiya*) in Dharma i.e. Religion (*sa m - j a y a - v u a y a - p a d i h a y a - p a c c a k k h ā y a - p ā v a k a m m e d h a m m e*, loc), Adharma i.e. Non-religion (*assamjaya- adhamme*) or in a mixture of both (short *samjayāsamjaye dhammāddhamme*) does not mean that one can sit, lie etc on them, but that one lives in them (e.g. *dhamme thie dhammam uvasampajjittānam viharai*) b HA¹⁻⁴G live in Adharma, A⁵ either in Adharma or in a mixture of Dharma and Adharma, M in Dharma, Adharma or a mixture of both

Notwithstanding VII 10¹ where the question whether one can sit etc on the *atthukāyas* is discussed, and XX 2² q v, the terms Dharma and Adharma here obviously have nothing to do with the fundamental entities —Note Goy's question *se kenam kh'āi atthenam*

² (723a) a Monks (*samana*) are wise (*pandīya*), laymen (*sa-manôvāsaya*) are half-wise (*bāla-pandīya*) as the dissidents (*annautthiya*) say, but in Mv's opinion he who spares even one living being in a certain sense is not completely foolish (*jassa nam ega-pānāe vi dande nikkhitte se nam no eganta-bāle tti vattavvam siyā*), whereas according to the dissidents he who does not refrain from harming even one living being is completely foolish (*jassa anikkhitte se nam eganta-bāle tti v s*) b HA¹⁻⁴G are foolish, A⁵ are either foolish or half-wise, M are foolish or wise or half-wise

anikkhutta (anikṣipta) anujhita, apratyākhyāta, Abhay

³ (723b) In all circumstances the soul and its self are identical (*sa cceva jīve sa cceva jīv'āyā*), not different from each other (*anne jīve anne jīv'āyā*) as the dissidents (*annautthiya*) pretend The 'circumstances' enumerated in the text bear on moral conduct, forms of imaginative knowledge (*jāva* refers to XII 5^{1a}), mental functions, volition, stages of existence, karmic states, lessās, kinds of belief, knowledge and non-knowledge, instincts, bodies, activities and the two kinds of imagination

⁴ (724a) With great emphasis (*aham eyam jānāmi* etc, *mae eyam nāyam* etc), although no dissidents are mentioned, Mv

contends that a mighty god (*mah'iddhīya* etc *deva*), since he has a shape (*puvām-eva rūvī bhavittā*), cannot become shapeless by transforming himself (*no pabhū arūvim vuvvittānam citthit-tae*), because as long as a [being's] soul in a particular stage of existence (*tathāgaya*) is united with a body (*sasarīra, tāo sarirāo avippamukka*) and [consequently] with a shape (*sarūvi*), with karman, affection (*sarāga*), sex (*saveda*, not *savedana'*), delusion (*samoha*) and lessā, that being will show colour and such other properties as are perceptible by the senses. A shapeless being (*jīve puvām-eva arūvī bhavittā*), on the other hand, cannot obtain a shape by transforming itself * *

3. SELESI

¹ (725b) A monk (*anagāra*) who has reached complete freedom from karman (*selesim padivannaya*) no longer undergoes accidental changes ([no] *eyai veyai jāva* [see II 3^{1a}] *tam tam bhāvam paṇṇamāi*) except [such as are brought about] by an impulse from the outside (*nannatth' egenam para-ppaogenam*)

² (725b) Change (*eyanā*) considered from the point of view of matter (*davv'eyanā*), place (*khetth'e*), time (*kāl'e*), stage of existence (*bhāv'e*) and condition (*bhav'e*)

³ (726a) Movement (*calanā*), scil of substances (*davva*), considered in connection with the accidental changes in the five bodies (*sarīra-calanā*), the five senses (*indriya-c*) and the three active forces (*joga-c*)

⁴ (726b) The following dispositions and actions lead to perfection (are *siddhi-pajjvasāna-phala*) desire of salvation (*sam-vega moksābhilāsa*, Abhay), disregard of worldly objects (*mv-veya*), obedience to the guru and the other monks (*guru-sāham-miya-sussūsanayā*), readiness to confess and accuse oneself (*āloyanayā nūdanayā garahanayā*), forgivingness (*khamāvanayā*), appeasing [other people's, Abhay] anger (*viisamanayā*), helping [the propagation of] the lore (*suya-sahāyayā*), aversion from [such] states of mind [as hilarity etc, Abhay] (*bhāve appadibaddhayā*), retiredness (*vimvattanayā*), love of solitude (*vivitta-*

sayan'āsana-sevanayā), closing the senses (*so'indriya-* etc *samvara*), renunciation (*paccakkhāna*) in connection with activity, body, passion, [carnal] enjoyment (*sambhoga-pacc*), superfluous property (° *uvahi-pacc*) and food (*bhatta-pacc*), patience (*khamā*), passionlessness (*virāgayā*), sincerity (*sacca*, masc) of state of mind (*bhāva-s*) and in one's activities (*joga-s*) and duties (*karana-s*), subjugation of the inner sense, speech and the body (° *mana-* etc *samannāharanayā*), abandoning the eighteen sins (*koha-vivega* etc cf I 9¹), excellence (*sampannayā*) in knowledge, belief and conduct, the endurance of afflictions (*veyana-ahiyāsana-* *nayā*) and of death (*māran'antiya-ahiy*) * *

Mv addresses Goy as *saman'āuso* — *vnusamanayā* = *vyavasamanatā* according to the comm comes between *khamāvanayā* and *suya-sahāyayā* — *uvahi* = *upadhi adhika*, Abhay, cf XVIII 7² — *karana pratilekhan'ādī*, the cleaning of implements for daily use and other duties, Abhay

4 KIRIYĀ

¹ (728a) * a The actions (*kiriya*) HAMG commit by sinning against the five great vows (*pānāvivāya* etc), ref to I 6³
 b The same from the point of view of time (*samaya*), space (*desa*) and mass (*paesa*)

² (728a) The suffering of all souls and indeed of all beings (HAMG) is made and perceived only by their own selves
jīvānam atta-kade dukkhe, jīvā atta-kadam dukkham vedenti,
jīvānam atta-kadā veyanā, jīvā atta-kadam veyanam vedenti
 * *

5 ĪSĀNA

(729a) *Sabhā* and *iddhi* of Īsāna, inda of the lowest Northern heaven, ref to X 6 * *

6-7 PUDHAVI

[udd 6 (729a)] If an earth-being (*pudha vi-kāya*) dies in the hell Rayanappabhā (*R-pudhavīe samohae*) and must em-

body itself anew in the heaven Sohamma, it first transports itself to that new place of origin (*uvavajjejjā*) or it first effects the [necessary] attraction of matter (*sampāunejjā pudgala-grahanam kuryāt*, Abhay) This depends on whether the ejection of particles brought about by its death (1 e its *māraṇ'antīya-samugghāya*, one of its three *samugghāyas*, the other two being the *veyanā-s* and the *kasāya-s*) is partial (*desenam samohanaṁ*) or complete (*savvenam* १) In the first case the attraction of matter precedes the displacement, in the latter case it is the other way round * *

[udd 7 (729b)] The same is true (1) if the earth-being dies in Sohamma and must embody itself again in Rayanappabhā, and (2) with earth-beings dying in other hells and heavens * *

Cf XX 6^a

8-9 DAGA.

[udd 8 (729b), 9 (730a)] The same with water-beings (*āu- [= d a g a -]kāya*) * *

10-11 VĀU

[udd 10-11 (730a)] The same with wind-beings (*v ā u - kāya*) These, however, have four *samugghāyas*, scil. also the *veuvvīya-s* * *

12-17 EG'INDIYA etc

Attraction of matter (*āhāra*, ref to I 2²), *lessā* and *iddhi* of [udd 12 (730a)] the A¹ (e g ' i n d i y a), [udd 13 (730b)] the Nāgakumāras with ref to XVI 11-14, [udd 14] the Suvannakumāras, [udd 15] the Vijjukumāras, [udd 16] the Vāukumāras and [udd 17] the Aggikumāras * * at the end of each udd

S A Y A XVIII

*padhame¹ Visāha² Māyandī³ ya pānāvāya⁴ Asure⁵ ya
gula⁶ kevali⁷ anagāre⁸ bhavie⁹ taha Somil¹⁰ atthārase*

The cadence of b is defective

1 PADHAMA

(731b) * a [1] The single soul (*jīve*) and the single being (*neraie* etc = HAMG) as well as souls (*jīvā*) and beings (*neraiyā* etc) in general have no beginning as such (e g *jīve jīva-bhāvenam no p a d h a m e apadhame*), whereas both the single perfect being and perfect beings in general (*siddhe, siddhā*) have a beginning as such. The same topic is then discussed at length in connection with different qualities possessed or not possessed by the soul(s), being(s) and perfect being(s). These qualities are [2] attraction of matter (*āhāraga, anāhāraga*), [3] capability of salvation (*bhavasiddhīya, abh, no-bh -no-abh*), [4] consciousness (*sann, as, no-s -no-as*), [5] spiritual hue (*salessa, al*), [6] belief (*sammā-, micchā- and sammāmicchā-ditthi*), [7] self-control (*samjaya, as, samjayās, no-s -no-as -no-samjayās*), [8] passion (*saka-sāya, ak*), [9] knowledge (*nān, annān*), [10] activity (*sajogi, aj*), [11] imagination (*sāgārôvautta, anāgārôv*), [12] sex (*savedaga, av*), [13] body (*sasariri, as*) and [14] the five developments (*pajjatti, ap*) — A summarizing *gāhā*

b [1] The soul(s) and the perfect being(s) are endless (*no carima acarima*) as such whereas the being(s = HAMG) is (are) either having an end or endless as such [2-14] The same topic discussed in connection with the qualities enumerated in a above — A summarizing *gāhā*

Those who are neither capable nor incapable of salvation (*no-bhava-siddhīya-no-abhavasiddhīya*) of course are the Liberated themselves, con-

sequently as such they are *padhama*. The same is true with beings beyond the notions consciousness (*no-sannī-no-asannī*) and self-control (*no-saṃjaya-no-asamjaya*) — *paṇṇatti* 'development' scil of the faculties of attracting matter (*āhāra*) and building up the body, the sense and breathing organs, speech and the inner sense

2 VISĀHĀ

(737b) In the sanctuary Bahuputtīya near *Vi s ā h ā* Sakka approaches Mv (ref to XVI 2²) and takes his leave. Goy thereupon questions Mv on Sakka's former existence (ref to the *kūḍāgāi asālā-ditthanta* in III 1^{2a}) — In his former existence Sakka was the merchant (*setthu*) Kattiya in Hatthināura (sanctuary Sahassambavana). He was converted and ordained by Munisuvvaya, ref to Sudamsana in XI 11 and to Gangadatta in XVI 5. His fasting to death and rebirth as the god Sakka in the Sohamma-vadamsaya *vimāna* in Sohamma * *

CUNNINGHAM (*The Ancient Geography of India*, Reprint of the original edition of 1871, Varanasi 1963, p. 338 seqq.) identifies Visākhā with Ayodhyā, 1 c Ajodhya QIM 63 J/1/9 (*TI*, p. 204)

3 MĀYANDIYA

In the sanctuary Gunasilaya near Rāyagiha Mv answers five questions (^{1 5}) of his disciple *M ā g a n d i y a p u t t a* for whose qualities ref is made to Mandiṇaputta in III 3^{1a}

¹ (739b) a An earth-, water- or plant-being with a dark spiritual hue (*kāu-lessa*) may in its next existence (*anantaram uvvattittā*) be a human being, reach the *kevala*-knowledge and consequently attain liberation. b (740a) The other monks (*samana niggantha*) do not believe Māgandiyaputta when he expounds this doctrine. They question Mv, who confirms it, adding that the same is true for earth-beings with a black lessā (*kanha-lessa*) or a blue l (*nīla-l*) and [consequently] for earth-beings with a dark l as well as for water- and plant-beings

² (740b) a When a monk who has cultivated his spiritual faculties dies (*anagāiassa bhāvīy'appano savvam kammam vee-mānassa s k nujjāemānassa s māram maramānassa s sarīram*

vip̐pajahamānassa, carimam kammam veem c māram mar c sarīram vip̐p, māran'antiyam k veem m -a k n̐j m -a māiam mar m -a sarīram vip̐p), the subtle ultimate particles of his karman (*je carimā n̐jjarā-poggalā suhumā*) spread over the whole world (*savvam logam pi nam ogāhuttānam citthanti*) b Only M that are *sannu* and *uvautta* and Vemāniya-G that are *uvautta pajjattaga* etc (see V 4¹⁰) can discern and attract (*jānanti pāsanti āhāranti*) these particles, not imperfect M (*chaumattha manussa*), HA^{1 5} and other MG, ref to the first Indiy'udd viz Pannav 15,1

According to Abhay *anagāra bhāviy'appā* here means a *kevalin kevali cēha samgrāhyah!* Cf Uvav 131 seqq On these ejected particles also cf Pannav 590b, 596a seq —Once Māgandīyaputta addresses Mv as *saman'āuso*

³ (742b) The ramification of binding (*bandha*) one must distinguish

A binding of substances or objects (*davva-b*) which is

- 1 spontaneous (*vīsasā-b*) and in this case
 - a) has a beginning (*s'āiya-v -b*) or
 - b) has no beginning (*anāiya-v -b*), or
- 2 brought about by an impulse (*paoga-b*) in which case it is
 - a) loosely bound (*sīdhula-bandhana-b*) or
 - b) tightly bound (*dhamiya-b -b*),

B binding of conditions (*bhāva-b*) scil

- 1 of the primary kinds of karman (*mūla-pagadī-b*) or
- 2 of the secondary kinds of karman (*uttara-p -b*) This subdivision of the binding of conditions exists with all beings (HAMG) and applies to all of the eight kinds of karman (*kamma-pagadī*)

The comm notes the following examples for A 1 a) clouds and the like, for A 1 b) the fundamental entities (*astikāya*), for A 2 a) a bunch of grass etc, for A 2 b) wheels and the like, for B the binding of the soul with heresy etc —For the primary and secondary kinds of karman see Pannav 465b seqq

⁴ (743a) The difference between the sin that has been done (*pāve kamme je kade*), the sin that is being done and the sin that will be done illustrated with the simile of the archer (cf V 6⁴) it indeed is the same as the difference, scil the movement

or change [of place], of the arrow that will be, is or has been shot by the archer This applies to HAMG

Once Māgandīyaputta addresses Mv as *bhagavaṃ* —In the text the notion 'difference' is linked up with that of 'movement' *eyai vi nānattam jāva* (*veyai vi nānattam* etc, cf III 3^{1d} et passim) *taṃ taṃ bhāvaṃ pariṇāmaṃ vi nānattam*

⁵ (743b) Of the particles they take in as a result of the attraction of matter (*je poggale āhārattāe genhanti*) HAMG keep (*āhārenti*) $\frac{1}{8}$ part and eject (*nijjarenti*) $\frac{1}{4}$ part These ejected particles are not concrete (*no cakkīyā tesu nijjarā-poggalesu āsattāe vā jāva* [cf VII 10¹] *tuyattittāe vā*), they are intangible (*anāharanam eyam buiyam*) * *

nijjarenti mūtr'ādivat tyajanti, Abhay, cf XIX 3^a under [8] —Once Mv addresses Māgandīyaputta as *saman'āuso*

4 PĀNĀIVĀYA

¹ (744a) * Among living and lifeless things (*jīva-* and *ajīva-davva*) some are conducive to the enjoyment of living beings (*jīvānam paribhogattāe havvam āgacchanti*, cf XXV 2²) and some are not To the former belong the eighteen sins (*p ā n ā i v ā y a* up to *micchādamsana-salla*, see I 9¹), the elementary beings and plants (A¹) and coarse-bodied beings (*bāyara-bondi-dhara kalevā a* A² etc, Abhay), to the latter belong abstinence (*veramana* and *vivega*) from the eighteen sins, the five fundamental entities and the monk who has reached the *selesī* state

² (744a) The four passions (*kasāya*), ref to Pannav 14 289b-291b.

³ (744b) a A number (*jumma*, here = *rāsī*, cf XLI 1¹) that is divided by four (*je nam rāsī caukkaenam avahārenam avahīramāne*, lit that is [repeatedly] reduced by four) is called a *kada-jumma* if the remainder is [0 or] 4 (*cau-pajjavasie*) b On the divisibility by four of the maximum (*ukkosā-pade*, loc), minimum (*jahanna-p*) and medium (*ajahann'ukkosā-p*) number of HAMG and Siddhas c The same for females (*ittihī*) in general and the females of each separate class of beings

jumma (*yugma*) the first time has the meaning *rāśī* 'number, sum' In *kada-jumma* (*kaḍa* = *kṛta* *siddha*, *pūrṇa*) and *dāvāra-jumma* (*dvāpara-yugma*) it means an even number as against *oya* (also *oga* = *oḥas*), an odd number, in the compounds *te-oya* (*te-* = *tri-*) and *kali-oya* (*kali-* *eka-*) As to the divisibility by four of the number of H etc suffice it to refer to Abhay *etac carvam ājñā-prāmānyād avagantavyam*, we just are to believe all this For plants and Siddhas there are no (*apada*) maximum and minimum numbers

⁴ (744b) There are as many *varā* (old edition *carā*) Andhaga-Vanhino as *parā* A -V * *

An obscure text No doubt there is some connection with the Andhaga-Vanhis = Andhaka-Vṛṣṇis of mythology Abhay, however, explains *andhaga-vanhi* as *amhriṣa-vahnī* 'fire in trees' scil big fire-beings (*bādara-tejaskāyikā ity arthah*) and quotes an explanation given by others according to which *a-v* 'blind fire' means fire that does not shine (*aprakāśaka*) *varā* would mean *arvāg-bhāga-vartīnah āyushkāpekṣayā* 'lp'āyuskā ity arthah, *parā prakṛṣṭāh sthūṭito dīrgh'āyusa ity arthah*

5 ASURA

¹ (746a) Of two gods of the same class (A s u r a k u m ā r a etc specified) living in the same abode (*āvāsa*) the one that possesses the body of transformation is beautiful, whereas the one that does not possess this body is ugly (*je se veuvvīya-sarīre* [adj] *deve se nam pāsādīe jāva* [= *darisanīje abhīrūve*] *padīrūve, je se aveuvvīya-s no pāsādīe* etc) Likewise in the world of man one is beautiful if one has got ornaments (is *alamkiya-vibhūsiya*), ugly if one has got no ornaments (*anal-v*)

According to Abhay (*a*)*veuvvīya-sarīra* is (*a*)*vibhūṣita-sarīra*, an (un)-adorned body—Once Goy addresses Mv as *bhagavam*

² (746b) Of two beings of the same species (HAMG specified) living in the same abode (*āvāsa*) the one that is sinful and heretical has more karman, action, influx and perception than the one that is sinless and orthodox (*je se māi-micchādītthi-uvavannae se nam mahā-kammatarāe c' eva jāva* [cf VII 10^{2b}, XIII 4¹] *mahā-veyanatarāe, je se amāi-sammadd-uv appa-kammatarāe* etc)

³ (747a) The quantity of future life (*āyua*) a being (*neraie* [sing] etc specified) works in its present life remains intact (*se*

purao kade citthai) as long as that being is consuming (*padisam-veei*) its present life

⁴ (747a) Of two gods of the same class (Asurakumāras etc specified) who live in the same abode (*āvāsa*) the one that is sinless and orthodox (cf ² above) is successful in accomplishing his purposes of magical transformation (*ujjuyam vuvvissāmū ujjuyam vuvvai*) whereas the one that is sinful and heretical is not (*ujj v vankam v*) * *

6 GULA

¹ (748a) A lump of sweetmeat (*phānya-gula*) may be the object of practical and theoretical reflection (*vāvahāriya-naya* and *nicchāya* [= *naīścayika*]-*naya*) In practical reflection one of its sensory properties, viz its sweetness (*godḍa*), prevails, whereas theoretical reflection distinguishes all five colours, the two smells, the five tastes and the eight tactile properties in it This general rule is further illustrated with twenty examples showing all of the twenty sensory properties that can prevail in practical reflection the black bee, the blue parrot's tail, red Indian madder (*manjīṭṭhīyā*) etc

Besides the *vāvahāriya-naya* and the *nicchāya-n* probably the arranger of the text also had the *ujju-sutta-naya* in his mind when he made this text follow on XVIII 5⁴ one of the key-words of which is *ujjuya*, SCHUBRING, *Lehre* par 76 — *phānya-gula drava-guḍa, godḍa = gaulya madhura*, Abhay

² (748b) An atom (*paṇamānupoggala*) has one colour, one smell, one taste and two tactile properties An aggregate of two atoms (*dupaesiya khandha*) has one or two colours, smells and tastes and two, three or four tactile properties, etc Enumeration of the possibilities up to fine (*sūhuma-paṇinaya*) and coarse (*bāḍara-p*) aggregates of an infinite number of atoms * *

In this connection up to the fine aggregates only four tactile properties are considered, two of which are always found together in one atom, namely cold or warm united with rough or smooth For the coarse aggregates however all eight tactile properties have to be considered

7 KEVALI

¹ (749a) * Against dissidents (*annautthiya*) who say that a Kevalin may be possessed by a Yakṣa (*jakkh'āesenam āttha* = *yaks'āveṣen' āvista*) and that, in this case, his speech (*bhāsā*) is false or partly false (*mosam vā saccā-mosam vā*) Mv contends that a Kevalin [because of his infinite energy (*ananta-vīryatvāt*), Abhay] cannot be possessed (*no āissai*) by a Yakṣa and that his speech, since it is sin- and harmless (*asāvajja avarōvaghāiya*), can be only true (*saccam*) or neither true nor false (*asaccāmosam*)

The terms *jakkh'āttha* and *ummāya-patta* stand together in Kappa (SCHUBRING, *Das Kalpa-sūtra*, Leipzig 1905) 6, 12, Yakṣa here is used in the common popular meaning, see *Lehre* par 69 end —The term *ann'ātthe* = *any'āviṣṭah* (comm) is not found in the printed text

² (749b) a There are three prerequisites [of existence] (*uvahu*), viz karman, body and property (*bāhira-bhanda-mattōvagarana*) A²⁻⁵MG possess all three of them, HA¹ only karman and body b These *uvahus* are living, lifeless or partly living (*sacitta, acitta, mīsaya*) c-d The same applies to the three kinds of appropriation (*pariggaha*)

upādhu (pw 'Bedingung, Attribut') *upadhīyate—upaṣṭabhyate yen' ātmā 'sāv upadhih*, Abhay, for twelve *upādhis* ('Daseinsgrundlagen') see *Lehre* par 179 The difference between *upadhu* and *parigraha*, Abhay says, is in the idea of property (*mamatva-buddhi*)

³ (750a) a There are three kinds of 'acting' (*pañhāna*) mental (*mana-p*), verbal (*vat-p*) and corporeal acting (*kāya-p*) A¹ have only the corporeal form, A²⁻⁴ only the verbal and the corporeal forms, HA⁵MG all three forms of 'acting' b The same is true with bad acting (*du-ppañhāna*) and good acting (*su-pp*) * *

pañhāna (also Thāna 121a, 196a) is nearly synonymous with *joga* — On * * follows the statement that Mv continues his peregrination, the discussion with the dissidents, however, was finished already in 7² above

⁴ (750b) In the sanctuary Gunasīlaya near Rāyagīha a number of dissidents (*annautthiya*), viz Kālodāi etc (ref to the *An-nautthiy'udd*, VII 10¹), being at variance on the real tenor of the doctrine of the fundamental entities explained in VII 10, question the layman (*samanōvāsaya*) Madduya on that topic a According to Madduya we know and see a thing only by what

it produces [e g fire by its smoke, Abhay] (*jai kajjam kajjai jānāmo pāsāmo, ahe kajjam na kajjai na jānāmo na pāsāmo*) Consequently, even though imperfect beings (*chaumattha*) like the *annautthiyas* and Madduya himself do not see (*rūvam pāsai*) wind (*vāu-yāya*), smell (*ghāna-sahagaya poggala*), the fire that is in the pieces of wood used to make fire by attrition (*arami-sahagaya agani-kāya*), things lying beyond an ocean (*samudda-pāragaya rūva*), things in the heavens (*devaloya-gaya r*), all these things may and indeed do exist all the same b (751b) Madduya then approaches Mv who praises him for not having offended (*āsāyanā*) the Arhats, the Lore (*dhamma*) and the Kevahns by teaching others something he did not understand himself Then Mv explains the real tenor of that doctrine c Mv answers Goy's question about Madduya's future, ref to Sankha in XII 1²

Madduya addresses the dissidents as *āuso*

^{5a} (751b) When a mighty (*maha'ddhiya* etc) god magically transforms himself (*viuvvittā*) into a thousand forms in order to fight with another [such god], these forms are in contact with one soul only (*ega-jīva-phuda*) Also the 'spaces' (*antara*) between these bodies (*bondi*) are in contact with one soul only and if they are touched etc, the soul is not affected, ref to VIII 3²

For the expression *tattha sattham na kama* see XIV 5¹ note, XVIII 10¹

^{5b} (752a) When gods (*deva*), fighting with demons (*asura*), touch (*parāmusanti*) a blade of grass, a piece of wood, a leaf or a pebble, it becomes an excellent weapon (*paharana-rayanattāe parimamai*) for them For demons however the same things become excellent weapons [only] as long as [the demons have] magically transformed [themselves into these objects] (*Asura-kumārānam devānam nuccam viuvvīyā paharana-rayanā parinamanti*)

⁶ (752a) A mighty (*maha'ddhiya*) god can freely move around (*anupariyattai*) as far as the Continent Ruyagavara, beyond Ruyagavara he can move only [in one direction] (*viivayai*)

anupariyattejā sarvataḥ paribhramet whereas *viivaejjā ekayā diśā vyatikrameta*, Abhay

⁷ (752a) The [1] Vānamantarās consume (*khavayanti*) an infinite number of karmic particles (*anante kamm'amse*) in one hundred years, the [2] Bhavanavāsīs except the Asurakumāras, the [3] Asurakumāras, the [4] common Joisīyas, the [5] Jois'indas (viz the suns and the moons), the gods of [6] Sohamma and Īsāna, [7] Sanamkumāra and Māhinda, [8] Bambhaloga and Lantaga, [9] Mahāsukka and Sahassāra, [10] Anaya, Panaya, Aruna and Accuya, [11] the lower (*huttuma*), [12] the medial (*majjhuma*) and [13] the upper (*uvarima*) Gevejjas, [14] the gods of Vijaya, Vajanta, Jayanta and Aparājiya, and [15] the Savv'-atthasiddhas do so in [2] 200, [3] 300, [4] 400, [5] 500, [6] 1000 [10] 5000, [11] 100 000 [15] 500 000 years

Cf Tattv IV 20 seq —According to Abhay the *kamm'amsas* here are particles of meritorious karman (*punya-karma-pudgala*), of course the highest classes of gods consume theirs in the longest space of time

8 ANAGĀRA

¹ (754a) * When a monk who has cultivated his spiritual faculties (*anagāra bhāviy'appā*), while going forwards (*purao*), sideways or backwards (*duhao*), walks in the prescribed way [scil not] looking [farther than] one yuga (*juga-māyāe pēhāe rīyam rīyamāna*), and a chicken (*kukkuda-poya*) or a young quail (*vattā-poya*) or an antlike insect (*kulinga*) is trodden down (*pariyāvajjejjā*), he has committed an action in agreement with his religious duties (*īriyāvahiyā kiriyā*), not a profane and sinful action (*samparāriyā k*) For the reason why ref is made to VII 7¹

* * Mv continues his peregrination

duhao *dvidhā prṣṭataś ca pārśvataḥ*, Abhay —*juga* is not *yūpa* (Abhav) but *yuga*, i e four hastas or about two meters —*kulinga* might be a forktailed shrike or a sparrow but according to Abhay it is an antlike (*ṣipīlik'ādisadrśa*) insect

² (754b) a At Rāy a group of dissidents (*annautthiya*) reproach Indabhūi [Goy], contending that the Jainas (*tujjhe*) are wholly undisciplined and stupid (*assamjayā jāva* [see VII 2¹] *eganta-bālā*), because they tread on living beings (*pāne peccēha* etc, *jāva* referring to VIII 7¹) while walking in the prescribed way (*rīyam rīyamāna*) Goy returns the reproach contending

that the Jainas (*amhe*) do not tread on living beings, because, while walking, they carefully look out again and again (*dissā 2 vāyamānā padissā 2 vāyamānā*) b (755a) Mv praises Goy for his repartee, among his disciples many imperfect monks (*antevāsī samanā nigganthā chaumatthā*) would not have been able to make it

³ (755a) a Answering Goy's further questions Mv explains that an imperfect human being (*chaumattha manussa*) either knows but does not see, or neither knows nor sees (*na jānai na pāsai*) an atom (*paramānupoggala*) or an aggregate (*khandha*) of two up to 4 units (*paesa*), in the case of an aggregate of ∞ units however all four possibilities occur (*jānai pāsai, j na p, na j p, na j na p*) b (755b) The same is true with the *āhohiya manussa* c In the case of the *para-m-āhohiya manussa* the moment of knowing atoms and aggregates and that of seeing them does not coincide (*jam samayam jānai no tam samayam pāsai* etc), because his knowledge (*nāna*) is formally distinct (*s'āgāra*) whereas his vision (*damsana*) is formally indistinct (*anāgāra*) d The same is true with the *kevali manussa* * *

Cf I 4⁵, VII 7³, XIV 10 and Pannav 531 a seq The expressions *chaumattha manussa* etc are rather unusual

9 BHAVIYA

(756a) * a A being's future stage of existence is indicated by prefixing *b h a v i y a -davva* to the name of that stage Thus a *bhaviya-davva-nerariya* is a being (viz an A⁵ or a M) that will be a H in its next existence The possibilities of rebirth are the following A⁵M > HG, AMG > A¹ (only earth, water and plants), AM > A¹ (fire and wind) or A²⁻⁴, HAMG > A⁵M b The duration (*thu*) of such *bhaviya-davva* beings * *

Cf XIV 1³ and *Lehre* par 93

10 SOMILA

The title quite exceptionally refers to the fourth, not to the first text of the udd

¹ (757a) * A monk who has developed his spiritual faculties (*anagāra bhāvyi'appa*) is able to penetrate (*ogāhejjā*, erroneously *uggāhejjā*) into the edge of a sword or a knife (*asi-dhārā*, *khura-dh*) without being cut, a weapon indeed has no effect on him [scil on his transformation body, cf XIV 5¹ note] (*no khalu tattha sattham kama*) Likewise he cannot be burnt in fire or become wet in water, ref to V 7²

² (757a) An atom (*paramānupoggala*) and an aggregate of two up to 4 units (*paesa*) can be filled (*phuda*) by a wind-body but the process is not reversible, only certain aggregates of ∞ units can fill a wind-body (*vāu-yāe ananta-paesiṇam khandhenam siya phude siya no phude*) [Simile] A bladder (*vatti*) can be filled by a wind-body but the wind-body is not filled by the bladder

phuda (*vyāpta*, *madhye kṣipta*, Abhay) 'penetrated' or rather, thinking of the notion 'contact' (*phuda* = *puttha* 'touched'), 'filled' — *vatti* = *vastī dṛti*, Abhay

³ (757b) Underneath each region of the nether world and the upper world substances (*davva*) possessing the five colours, the two smells, the five tastes and the eight tactile properties interpenetrate each other (*anna-m-anna-baddhāim anna-m-anna-putthāim jāva* [cf I 6⁶, XI 9¹ 10³] *anna-m-anna-ghadattāe citthanti* * * Mv continues his peregrination

⁴ (758a) In the sanctuary Dūipalāsaya near Vāṇiyagāma the brahman S o m i l a approaches Mv with one hundred pupils (*khandiya*) He puts three questions (^{a b, c}) which he hopes Mv will not be able to answer (*nippattha-pasina-vāgaranam karessā-mū kattu*)

^a Somila's first question does Mv assent to [1] *jattā*, [2] *javanijja*, [3] *avvābāha* and [4] *phāsuya-vihāra* (*jattā te bhante phāsuya-vihāram*)? Mv's answer [1] He assents to *jattā* in the sense of effort (Skt *yatnā*) viz in asceticism (*tava*), limitation (*niyama*), self-discipline (*samjama*), study (*sajjhāya*), meditation (*jhāna*), the Āvaśyakas etc [2] He assents to *javanijja* in the sense of subjection (Skt *yāpanīya vaśyatva*, Abhay) of the senses by keeping them wholly under control (*jam me so'ndiya-phās'indiyāim nruvahayāim vase vattanti se ttam indiya-java-*

nijjam) and of the passions (*jam me koha- lobhā vocchinā no udīrenti se ttam noindīya-javanijjam*) [3] He assents to *avvābāha* in the sense of the suppressing of corporeal deficiencies, viz of various kinds of diseases caused by a complication in winds, bile and phlegm (*jam me vāiya-pittiya-simblīya-sannivāiyā vivihā rog'āyankā sarīra-gayā dosā uvasantā no udīrenti se ttam avvābāham*) [4] He assents to *phāsuya-vihāra* in the sense of staying in gardens, parks, temples, halls, sheds and dwellings free from females, cattle (or rogues?) and eunuchs, having a stool, wooden seat or litter free from living beings (*jam nam ārāmesu ujjānesu devakulesu sabhāsu pavāsu itthī-pasu-pandaga-vivajjyāsu vasahīsu phāsu-esanijjam* [*phāsuyam*] *pīdha-phalagasejjā-samthāragam uvasampajjittānam viharāmi se ttam phāsuya-vihāram*)

There is a certain ambiguity in this first question as there is in the two others. In everyday speech '*jattā te bhante*' etc. is only a salutation conveying polite interest in a person's health and well-being, see Introduction p. 43 and the literature there referred to in note ⁴⁸. The answer then, also Mv's answer, is '*jattā vi me*' etc. 'I am well'. But in Somila's salutation, as is proved by his question '*kim te bhante jattā*' etc., obviously more was meant than meets the ear. However, Mv. stands no nonsense and accurately defines the terms of the brahman's backhanded compliment.

^b (758b) Somila's second question may [1] *sarīsavayā*, [2] *māsa* and [3] *kulatthā* be eaten? Mv's answer brahmanical methods of consideration (*bambhannayā nayā*, plur.) distinguish two kinds of *sarīsavayā*, viz *mitta-s* 'people of the same age' (*sarīsavayā* = *sadrśa-vayasah*, Abhay, the text subdivides them into *sahajāyaya*, *sahavaddhīyaya* and *sahapamsukīlyaya*) and *dhanna-s* 'mustard' (*s* = *sarsapakāh*). Of course only the latter may be eaten by monks (*samana niggantha*) and that only when it is *sattha-parinaya* (cf. VII 1⁸) and allowed (*esanijja*) scil. obtained (*laddha*) by begging (*jāiya*). [2] The same, mutatis mutandis, with *māsa*, which is *kāla-māsa* (*m* 'month', the names of the twelve months are recorded) and *davva-m*, the latter being either *attha-m* (*m* = *māsa* 'a weight of gold or silver') or *dhanna-m* (*m* = *māsa* 'bean'). [3] The same with *kulatthā*, i.e. *itthi-k* (*k* = *kulasthā* 'girls, wives or mothers of a good family') and *dhanna-k* (*k* = *kulatthā* 'pulse etc.')

^c (760a) Somila's third question is Mv. one or two, is he imperishable (*akkhaya*), immutable (*avvaya*) and stationary

(*avatthiya*) or has he different forms in past, present and future (*anega-bhūya-bhāva-bhaviya*)? Mv's answer He is all of these, since from the point of view of [the] essence [of his soul, Abhay] (*davv'atthayāe*) he is one, from the point of view of knowledge and vision (*nāṇa-damsan'atthayāe*) he is two, as to *paesas* he is imperishable, immutable and stationary, but as to *uvaoga* he has different forms in past, present and future

^d Conclusion of the episode Somila becomes a layman, ref to Citta in Rāyap 120b

^e Goy questions Mv on Somila's future, ref to Sankha in XII 1² * *

S A Y A XIX

*lessā¹ ya gabbha² pudhavī³ mahāsavā⁴ carāma⁵ dīva⁶ bhavanā⁷ ya
nīvattī⁸ karana⁹ Vanacar'asurā¹⁰ ya eg'ūnavīsime*

1 LESSĀ

(761a) * The six spiritual hues (*lessā*), ref to Pannav
17,4 358a-369a * *

2 GABBHA

(761b) The same topic, ref to Pannav 17,6 372b-373a, the
G a b b h 'uddesa * *

3 PUDHAVĪ

^a (762a) * a [1] Two up to (*jāva*) four or five earth-souls
(*pudhavi-kāya*) do not build, together, a common body
(*egayao sādihārana-sarīram bhandanti*), but each separate earth-
soul by itself attracts matter (is *patteya'āhāra*), transforms it (is
patteya-parināma) and builds a separate body (*patteyam sarīram
bandhai*) which afterwards it develops (*bandhai*) by [further]
attraction and transformation of matter. Properties of such beings
from the point of view of [2] *lessā*, [3] belief (*ditthi*), [4]
knowledge (*nāna* and *annāna*), [5] activity (*joga*), [6] imagination,
[7] attraction of matter, ref to Pannav 28,1, [8] transformation
of the attracted matter which, indeed, they accumulate (*cijjai*)
after which it disappears or it (scil the better part of it, Abhay)
passes [into the body] (*cinne vā se uddāi palisappai vā*), [9-10]
consciousness and speech of both of which they are destitute
(*tesa nam bhante jīvānam evam sannā 1 vā pannā 1 vā maṇo 1 vā
vā 1 vā 'amhe nam āhāremo'* resp '*amhe nam itthānūtthe phāse*

padīsamvedemo' 2 no tin' atthe samatthe, āhārenti resp *padīsamvedenti puna te*), [11] relation to the eighteen sins, [12] origin, ref to Pannav 6, [13] duration (*thu*), [14] ejection of atoms (*samugghāya*), [15] death and rebirth, ref to Pannav 6

b The same with water-, fire-, wind- and plant-beings In the case of plant-souls (*vanassai-kāiya*), however, ∞ of these may build, together, one common body (*egayao sāhārana-sarīram bandhanti*)

sāhārana-sarīra bahūnām sāmānya-sarīra, Abhay — *uddāi apadravati apayāti vimaśyatīti malavat*, Abhay , cf *uddāi* in II 1⁴ and XVI 1¹ *palisappai sarirēndriyatayā parmamati*, Abhay , cf XVIII 3⁵

b (764b) The relative size (*ogāhanā*) of the *sia* kinds of A¹ (*sia* because *patteya-sarīra* and *m[g]oya* plants are treated separately), both fine (*suhuma* abbreviated *s* below) and coarse (*bādara b*), in their undeveloped (*apajjattaga a*) and developed (*pajjattaga p*) states and taking into account their minimum and maximum size (*jahanniyā ogāhanā j*, *ukkosīyā ogāhanā u*) Consequently, since *patteya-sarīra* plants are always *bādara*, there are forty-four cases

1	<i>s moya</i>	<i>a j</i>	18	} the same with <i>teu-k</i>
2	<i>s vāu-kāiya</i>	<i>a j</i>	19*	
3	<i>s teu-k</i>	<i>a j</i>	20*	
4	<i>s āu-k</i>	<i>a j</i>	21	} the same with <i>āu-k</i>
5	<i>s pudhavi-k</i>	<i>a j</i>	22*	
6	<i>b vāu-k</i>	<i>a j</i>	23*	
7	<i>b teu-k</i>	<i>a j</i>	24	} the same with <i>pudhavi-k</i>
8	<i>b āu-k</i>	<i>a j</i>	25*	
9	<i>b pudhavi-k</i>	<i>a j</i>	26*	
10-11	<i>patteya-sarīra b</i>		27 up to 38*	} the same as 15-26* with <i>b vāu-k</i> up to <i>pudhavi-k</i>
	<i>vanassai-k a j</i> and			
	<i>b moya a j</i>			
12	<i>s moya</i>	<i>p j</i>	39 up to 41*	} <i>b moya</i>
13*	<i>s moya</i>	<i>a u</i>	42 up to 44*	
14*	<i>s moya</i>	<i>p u</i>		
15	} the same with <i>vāu-k</i>			} <i>patteya-sarīra</i>
16*				
17*				

As a rule each of these beings is 2 times bigger than the one immediately preceding it, for those indicated with an * however the difference is said to be *visesāhīya*

For *m(g)oya* see *Lehre* par 104 As is explained there these *mgoyas* originally no doubt were considered to be *suhuma*, although our text and *Viy* 889b = *Jīv* 423b, *Pannav* 381a also speak of *bādara mgoyas* — *patteya-sarīra* (*bādara vanassai-kāya*) 'single plants' as against *sāhārana-sarīra* 'group plants' such as lichens and mosses, see *Lehre* par 106, cf ^a above and XXIII 1-11, 1v-v

^c (765b) The plant-bodied being (*vanassai-kāya*) [viz the *mgoya* consequently] is the finest (*savva-suhuma savva-suhumatarāya*) being of the A¹ class, then follow wind, fire, water and earth (*vāu-kāya*) — The plant (*vanassai-kāya*) is the biggest (*savva-bādara savva-bādaratarāya*) being of the A¹ class, then follow earth, water, fire and wind (*pudhavi-kāya*) — The body of a coarse earth-being (*bādara-pudhavi-sarīra*) is 2 times bigger than that of a coarse water-being, the body of a coarse wind-being is 2 times bigger than that of a fine earth-being (*suhuma-pudhavi-[kāya-]sarīra*), the body of a fine wind-being is ∞ times bigger than that of a *suhuma-vanassai-kāya*

^d (766b) The absolute size of an earth-being (*pudhavi-kāya*) is explained with a simile if a clod of earth the size of a playing ball (*egam maham pudhavi-kāyam jau-golā-samānam*) is rubbed on a grinding stone (*sanhakaranī*) some earth-beings are crushed etc and killed (*uddaviya mārīta*, Abhay), others are not — The pain (*vedanā*) such a being experiences when it is trampled (*akkante samāne*) is as great as that of an old decrepit man whom a young strong man gives a blow on the head — The same is true with water-, fire-, wind- and plant-beings * *

Once Goy addresses Mv as *saman'āuso*

4 MAHÂSAVA

(767b) With H karmic influx, action and perception are strong (they are *m a h â s a v a*, *mahākīriya*, *mahāveyyana*), but annihilation of karman is weak (*appa-nujjara*) With G influx

and action are strong whereas perception and annihilation are weak With AM all four are either strong or weak so that there is a permutation of sixteen possibilities * *

5 CARAMA

¹ (768b) With 'final' (*c a r a m a*, *carima*) HAM karman, action, karmic influx and perception are weaker (they are *appa-kammatarāya* etc) than with 'foremost' (*parama*) HAM because of [the shorter] duration [of their present quantum of life] (*thum paducca*) With G the reverse is true

carama beings indeed are *alpa-sthiti* scil have nearly finished their quantum of life, whereas *parama* beings are *mahā-sthiti* scil have still a long life-time before them, Abhay

² (769b) Perception (*veyanā*) is conscious (*nudāya*) or unconscious (*anudāya*), ref to Pannav 35 end 557a-b * *

The text has *nudā ya anudā ya* and so has the comm according to which *nudā* is a subst. deriving from *dā* 'to clean' and means *jñāna*, cf, though, *Lehre* par 86 and *Viy* I 2²

6 DĪVA

(769b) The continents and oceans (*d ī v a -samuddā*), ref to Jiv [Dīv] 176a seqq * *

7 BHAVANA.

(770a) Number and appearance of the abodes of the gods (*b h a v a n'āvāsa* with the Bhavanavāsis, *bhomejja-nagar'āvāsa* with the Vānamantaras, *vimān'āvāsa* with the Joisiyas and the Vemāniyas) the 6 400 000 abodes of the Bhavanavāsis are made of precious stones (*savva-rayana-maya*) and so are the 4 hundred thousands of Vānamantara-abodes and the Vemāniya-abodes of which only those in Sohamma are said to be 3 200 000 in number, the 4 hundred thousands of Joisiya-abodes are made of crystal (*savva-phālhā-maya*) * *

Cf. KIRFEL, *Kosmographie* pp 264, 271, 276 and 297

8 NIVVATTI

(770b) Ramification of the different dispositions (*nivvatti*) these *nivvattis* may be subdivided from the point of view of [1] the kinds of beings (A¹ up to the highest gods, ref to VIII 9^d), [2] the eight kinds of karman (here and further on the occurrence of each particular *nivvatti* with HAMG is indicated), [3] the five bodies, [4] the five senses (*savv'indriya*), [5] the four kinds of speech (*sacca-, mosā-, saccāmosā- and asaccāmosā-bhāsā*), [6] the four kinds of inner sense (*sacca- mana*), [7] the four passions, [8] the 5 + 2 + 5 + 8 sensorial perceptions, [9] the six shapes of the body (*samthāna*, see XIV 7²), [10] the four acute instincts (*sannā*), [11] the six lessās, [12] the three kinds of belief (*ditthi*), [13] the five kinds of knowledge, [14] the three kinds of non-knowledge (*annāna*), [15] the three activities (*joga*) and [16] the two kinds of imagination (*uvaoga*) —At the end two summarizing gāhās * *

nivvatti = *nirvatti* *nīṣṭatti*, Abhay

9 KARANA

(772b) Ramification of the different kinds of acting (*karana*) and their occurrence with HAMG The *karanas* may be subdivided from the point of view of [1] matter, place, time, stage of existence and condition (*davva- bhāva-karana*), [2-6] = [3-7] in udd 8 above, [7] the seven kinds of ejection of atoms (*samugghāya*), [8-10] = [10-12] in udd 8 above, [11] the three sexes, [12] the hurting of one- up to five-sensed beings, [13] the five properties of matter (*poggala*) and their subdivisions, viz [8-9] in udd 8 above, *samthāna* here means the five geometrical forms, see XXV 3¹⁻² —At the end two summarizing gāhās * *

10 VANACAR'ASURĀ

(773a) The *Vānamantarās*, ref to XVI 11 * *

S A Y A XX

*beindiya*¹ -*m-āgāse*² *pāna-vahe*³ *uvacae*⁴ *ya paramānū*⁵
*antara*⁶ *bandhe*⁷ *bhūmī*⁸ *cārana*⁹ *sōvakkamā jīvā*¹⁰

1 BEINDIYA

(773b) * The same discussion as in XIX 3^a (with ref to that place) in connection with two-sensed (*b e i n d i y a*), three-, four- and five-sensed living beings. Of course several properties vary for the different classes, consciousness and speech [⁹ ¹⁰] for instance first appear with some (not all!) five-sensed beings. At the end the relative frequency of these beings, their number is inversely proportional to the number of their senses * *

2 ĀGĀSA

¹ (775a) Space (*ā g ā s a*) of the world (*log'āgāsa*) and the non-world (*alog'āgāsa*), ref to the Atthi[kāya]-uddesa II 10^d ^e with *ogāhuttānam* instead of *phusittānam*

² (775b) Different names (*abhivayana*) of the five fundamental entities (*atthukāya*) [1] *dhamma* or *dhamm'atthukāya* abstinence (*veramana* in the case of the five vows, otherwise *vivega*, cf I 9¹ et passim) from the eighteen sins, circumspection (five kinds of *samu*, see *Lehre* par 173) and control (three kinds of *gutti*, see *ibid*), [2] *adhamma* the eighteen sins, *assamu* and *agutti*, [3] *āgāsa* *gagana*, *nabha* 'atmosphere' and twenty-four other names such as *vivara* 'hole', *magga* 'way', *ādhāra* 'support', *bhāyana* 'receptacle', *ananta* 'the infinite' etc, [4] *jīva* the series *pāna* *bhūya satta* and seventeen other names, among which also *poggala* (in the sense of body), *sasarīra* 'having a body' etc,

[5] *poggala* atoms (*paramānupoggala*) and aggregates (*khandha*) of two up to ∞ units (*du-ananta-paesiya*) * *

The different 'names' not only never render the exact meaning of the basic terms, they often entirely get off the point e.g. *dhamma* and *adhamma*, the fundamental entities 'motion' and 'rest', are here taken in the sense of 'religion' and 'non-religion', cf. also XVII 2¹ comm. Abhay gives many a queer etymology

3 PĀNAVAHA

¹ (777a) Abstinence (*veramana* and *vivega* as in 2² above) from the eighteen sins (the first of which is *pānāvāya pāna-vaha*), the four forms of imaginative knowledge and the four processes of imagination (*uppatiyā jāva pārīnāmiyā, uggāhe jāva dhāranā*, cf. XII 5^{1a} under [2]), will (*utthāna* etc.), the fact of belonging to one stage of existence or another (*nerariyatta* etc.), the eight karmans, the six lessās, the three kinds of belief (*ditthi*) and the four views (*damsana*), the five resp. three kinds of knowledge and non-knowledge, the four [acute] instincts (*sannā*), the five bodies, the three activities and the two kinds of imagination, all these result in nothing but the self (*savve te n' annattha āyāe paramamanti*)

² (777b) The soul acquires its diversity (*vibhatti-bhāvam paramamāi*) as a result of karman, ref. to XII 5² * *

4 UVACAYA

(777b) The genesis etc. of the five senses (*indriya-u vacaya*), ref. to Pannav. 15,2 308b-315b * *

5. PARAMĀNU

¹ (778a) The possible combinations (permutations) of colours, smells, tastes and tactile properties in the atom (*paramānupoggala*), in aggregates (*khandha*) of 2 - 10, x and ϵ units, and in fine (*suhuma-parinaya*) and (785a) coarse (*bāyara-p*) aggregates of ∞ units, ref. to XVIII 6²

² (787a) Considered from the points of view [1] matter, [2] place, [3] time and [4] condition the atom (*davva-paramānu*) [1] is uncleavable, unbreakable, incombustible and intangible (*acchejja abhejja adajjha agejjha*), [2] has neither halves nor a middle nor units nor parts (*anaddha amajjha apaesa avibhāma*), [3] is timeless (see comm) and [4] possesses colour (is *van-namanta*) etc * *

Abhay takes *anaddha* in the sense of 'timeless' (*samaya-samkhyā'vaya-vābhavāt*) although the term is used in connection with *khetta* and consequently means *anardha*. Obviously the text is spoiled where it says that from the point of view of time the atom is *avanna agandha* etc, probably this should be *aṇaddha* (= *anadhva*) *asamaya*

6 ANTARA

^a (789a) If an earth-soul living between (*a n t a r ā samohae samohanittā*) the two hells Rayanappabhā and Sakkarappabhā must embody itself anew in Sohamma heaven, it first transports itself (*uvavajjejjā*) to its new place of origin and then starts attracting matter (*āhārejjā*) or vice versa, ref to XVII 6, specifying that that text has *sampāunejjā* instead of *āhārejjā* —The same with earth-souls living between other hells and going to other heavens, or living between two heavens and going to some hell

^b (789b) The same with water-souls

^c (790a) The same with wind-souls * *

7 BANDHA.

(790b) The binding (*b a n d h a*) [of karman] is threefold effected by the exertion of the soul (*jīva-ppaoga-b*), immediate (*anantara-b*) and mediate (*parampara-b*) This is true for all HAMG This is demonstrated for the binding of the eight kinds of karman and their realization (*udaya*), as well as for the binding of sexes (*veya*), bodies, instincts (*sannā*), lessās, kinds of belief (*ditthi*) and kinds of knowledge and non-knowledge * *

aṇantara- resp *paraṇpara-bandha yeṣāṇi pudgalānāṃ baddhānāṇi satāṃ anantarāhi samayo vartate teṣāṇi anantara-bandha ucyate, yeṣāṇi tu baddhānāṃ dvitīy'ādih samayo vartate teṣāṇi paraṇpara-bandha itī, Abhay*

8 BHŪMI

¹ (791b) The fifteen places where karman is bound and consumed (*kamma-bhūmī*) are the five Bharahas, the five Eravayas and the five Mahāvidehas. The thirty places that are free from karman (*akamma-bh*) are the five Hemavayas, the five Herannavayas, the five Harivāsas, the five Rammagavāsas, the five Devakuras and the five Uttarakuras. Measured time (*usappinī* and *osappinī*) does not exist there, nor does it exist in the Mahāvidehas where time is said to be stationary (*avatthie nam tattha kāle*)

Lehre par 113 and 117 —Cf *Ṭhāṇa* 201a —Once the appellation is *saman'āuso*

² (791b) In the Mahāvidehas all twenty-four Arhats preach the Doctrine of the Four Restraints (*caṇḍiyyāma dhamma*), in the Bharahas and the Eravayas only twenty-two do so, whereas the first and the last Arhat preach the Doctrine of the Five Vows and Confession (*panca-mahavariya sapadikkamana dhamma*)

Cf *Ṭhāṇa* 201a

^{3a} (792a) Names of the twenty-four Arhats (*tutthagara*) who preached in Jambuddīva, viz in Bharahavāsa, during the present *osappinī*

Paumappabha, the sixth Jīna, is called Suppabha and Candappabha, the eighth Jīna, is called Sasi

^{3b} (792a) Between these twenty-four Tīrthankaras there are twenty-three intermediate times (*jīn'antara*). The *Kāliya-sūya* falls into decay (*voccheda*) during the seven middle interims (viz 9 up to 15), the *Ditthivāya* during all of the twenty-three interims

Cf WEBER, *Ind Stud* 16, p 211 seq —*Kāliya-sūya* (*Lehre* par 40 and 151) WEBER, *Ind Stud* 17, p 13 seq —*Ditthivāya* the 12th Anga

^{4a} (792a) In Jambuddīva, viz in Bharahavāsa, the *Puvva-gaya*, during the present *osappinī*, will survive (*anusajjissai*) Mv by a thousand years, it will survive the other Tīrthankaras by a definite (*samkhejja*) or an indefinite (*asamkhejja*) time

^{4b} (792a) The Lore (*tuttha*) will survive Mv by twenty-one thousand years

^{4c} (792b) The Lore will survive the twenty-fourth future Tīrthankara by the same definite number [of thousands of years] (*samkhejjāim* scil *vāsa-sahassāim*) as lasted the period during which Usabha the Kosaliya [who was the first Tīrthankara of the present *osappini*] lived as a Jina (*jina-pariyāya*)

Scil a period of 99 000 *purvas*, see Jinac 227 with Jacobi's translation, SBE XXII p 284

⁵ (792b) The Preachers of the Lore (*tutthagara*) are the Arhats, the Lore (*tuttha*) is the fourfold community (*cāuvvann'āinna samana-sangha*) of monks, nuns, laymen and laywomen The Exponents of the Sacred Word (*pavayani*) are the Arhats, the Sacred Word (*pavayana*) is the Basket of the Twelve Angas (*duvālas'anga gam-pidaga*) Āyāra up to Ditthivāya

The question is rather obscure *tutthaṃ bhante tuttham tutthagare tuttham?* and *pavayanaṃ bhante pavayanaṃ pavayani pavayanaṃ?*—*duvālas'anga gam-pidaga* also in XXV 3⁹

⁶ (792b) The members of prominent and noble families (*ugga, bhoga, rāinna, Ikkhāga, Nāya, Koravva*) adhere (*ogāhanti*) to the Lore (*dhamma*), make themselves free from karman and attain liberation Some of them are reborn in the worlds of the four kinds of gods * *

Ikkhāga = Aikṣvāka, the line of Ikṣvāku, Nāya = Jñātr, Mv's family, Koravva = Kauravya, the line of Kuru

9 CĀRANA

(793b) There are two kinds of [magical] gait (*cāraṇa*)
^a the magical faculty (*laddhi*) called *viyyā-cāraṇa* is brought about by him who is *chattham chatthenam anikkhittenam tavo-kammenam* (cf II 1^{6b}) *viyyāe uttara-guna-laddhim khamamāna* (see comm); further details about its velocity and its range both in horizontal and vertical directions, ^b (794a) the *jangha-cāraṇa-laddhi* is brought about *attham atthenam anikkhittenam tavo-kammenam*; its velocity and range If somebody who possesses these faculties

does not confess before dying, he is not 'perseverant' (*n' atthi tassa ārahānā*) * *

See Introduction par 15, n 24 —On the meaning of *viñjāe* etc the comm. is rather obscure '*viñjāe*' = *vidyayā pūrva-gata-śruti-viśeṣa-rūpayā karaṇa-bhūṭayā*, '*uttara-guṇa-laddhiṃ*' ti *uttara-guṇāḥ pṛthak-viśuddhy-ādayas teṣu cēha prakramāt tapo grhyate*, consequently '*u-g-laddhiṃ*' *tapo-labdhiṃ*, '*khamamāna*' = *kṣamamāna adhusaḥamāna* Abhay quotes five gāhās Cf *Lehre* par 181 end

10 SÔVAKKAMA

^{1a} (795b) Premature exhaustion of quantity of life (*uvakkama*) is possible only with AM (who consequently may, but must not, be *sôvakkama*), not with HG (who are always *niruvakkama*)

uvakkama (not to be mixed up with the *uvakkama* mentioned in *Thāna zṇob*) *apṛāpta-kālasya' āyuso nirjarana* (Abhay), i.e. 'cause of death', cf JACOBI on *Tattv* II 52

^{1b} (796a) Rebirth [consequently] may be the result of such a 'cause of death' which is either internal or external (*āôvakkama*, *parôvakkama*), or not be the result of such a cause (*niruvakkama*) Specification for rebirth (*uvavajjai*) and death (*uvvattai*, with *Joisīyas* and *Vemānīyas cayai*) on the different stages of existence

² (796a) HAMG are reborn and die by their own power (*āy'iddhīe no par'iddhīe*), through their own karmans (*āya-kammunā* etc) and exertions (*āya-ppaogena* etc)

Cf XXV 8^c (with the same series *iddhi kamma paoga* known also from III 4^a) and IX 32^b

³ (796b) a HA² ⁵M (except Siddhas) and G are [1] *kai-samciya*, [2] *akai-samciya* or [3] *avvattaga-samciya* [1] a definite number of them may simultaneously enter another stage of existence (*samkhejjaenam pavesanaenam pavisanti*, cf IX 32^{a2}) or [2] an indefinite number may do so (*asamkhejjaenam*) or [3] one of them may separately in one samaya do so (*ekkaenam*) A¹ are *akai-samciya* and Siddhas are *akai-s* or *avvattaga-s*

b The relative frequency of these three cases with HAMG

and Siddhas c (797a) Simultaneous rebirth on another stage of existence (*pavesanaga*) is effected in five ways, namely [1] by one group of six beings (*chakka-samajjiya*), [2] by part of such a group (*no-chakka-s*), [3] by one group of six beings and part of such a group, [4] by several groups of six beings, or [5] by several groups of six beings and part of such a group With A¹ only cases [4] and [5] are possible

d (797b) The relative frequency of these five cases with HAMG and Siddhas e (798a) = c with groups of twelve beings (*bārasa-samajjiya*) f (798b) = d with groups of twelve beings g (798b) = c with groups of eighty-four beings (*culasū-samajjiya*). h (799a) = d with groups of eighty-four beings * *

avvattaga = *avaktavya*, Abhay or perhaps *avyakta*

S A Y A XXI

*sālī¹ kala¹¹ ayasī¹¹¹ vamsē^{iv} ikkhū^v dabbhe^{v 1} ya abbha^{v 11} tulasī^{v 111} ya
atth' ee dasa-vaggā asū puna honti uddesā*

V a g g a 1

Udd 1 (800a) * [1] The souls embodied in the roots (*jīvā mūlattāe vakkamanti*) of the plants *sālī*, *vīhī* etc originate from AM, ref to Pannav 6 [2-3] They may appear and disappear (*avahāra* = *apahāra*) simultaneously (*ega-samaenam*) in any given number, ref to XI 1^b [4-33] Further description of their qualities and faculties, the domains under discussion (size of the body etc) being the same as those enumerated in XI 1^c All beings have already several times or even an infinite number of times been reborn in the roots of these plants, cf XI 1^d * *

Udd 2-10 (801b) The same as udd 1 in respect of the souls embodied in 2 the bulbous root (*kanda*), 3 the stem (*khandha*), 4 the bark (*tayā*), 5 the branches (*sāla*), 6 the shoots (*pavāla*), 7 the leaves (*patta*), 8 the flowers (*puppha*), 9 the fruits (*phala*) and 10 the seeds (*bīya*) of the same plants, slight differences are noted in udd 8-10 * * at the end of each udd

V a g g a 11-viii

(802a) The same as vagga 1, with slight differences, for the plants 11 *kāla*, *masūra* etc, 111 *ayasaī*, *kusumbha* etc, 1v *vamsa*, *venu* etc, v *ukkhū*, *ikkhuvadīyā* etc, vi *sedīya*, *bhandīya*, *dabbha* etc, vii *abbhaharuha*, *voyāna* etc and viii *tulasī*, *kanhadala* etc

Cf XXIII comm

S A Y A XXII

*tāl'¹ eg'¹¹ atthiya bahubīyagā¹¹¹ ya guccā^{1v} ya gumma^v vallī^{v1} ya
cha ddasa-vaggā ee satthim puna honti uddesā*

V a g g a 1-v1

(803a) The same as saya XXI, with slight differences, for the plants 1 *tāla*, *tamāla* etc, 11 the *ega-bīyaga* trees *nimba*, *amba* etc, 111 the *bahu-bīyaga* trees *atthiya*, *tinduya* etc, 1v the *guccā* shrubs *vāṅgaṇi* etc, v the *gumma* shrubs *siriyayā*, *navamāhyā* etc and v1 the *vallī* creepers *pūsaphalī* etc, references to Pannav 1

Cf XXIII comm

S A Y A XXIII

Obeisance to the Suyadevayā¹

*āluya¹ lohī¹¹ avayā¹¹¹ pādhi^{1v} taha māsavanmi-vallī^v ya
panc' ee dasa-vaggā pannāsā honti uddesā*

V a g g a 1-v

(804a) The same as saya XXI, with slight differences, for the plants 1 *āluya*, *mūlaga* etc, 11 *lohīnī* etc, 111. *āya* etc, 1v *pādhi* etc and v *māsapannī* etc

See Introduction § 4.—In Pannav 30a-39b (cf also Utt 36, 93 seqq) the same plants form two families called *patteya*- and *sāhāraṇa-sarīra-bāyara-vanassai-kāya* (cf XIX 3^b comm) and the *patteya* family is subdivided into the following twelve groups

- | | |
|---|-----------------|
| 1a <i>ega-bīyaga rukkhā</i> , trees with one seed | cf V1y XXII 11 |
| 1b <i>bahu-bīyaga rukkhā</i> , trees with many seeds | cf XXII 111 |
| 2 <i>guccha</i> } | XXII 1v |
| 3 <i>gumma</i> } shrubs (see JACOBI, <i>SBE</i> XLV, p 216) | cf XXII v |
| 4 <i>layā</i> , big plants (see below) | |
| 5 <i>vallī</i> , creepers | cf XXII v1 |
| 6 <i>pavvaga</i> , reeds | cf XXI v, 1v |
| 7 <i>taṇṇa</i> , grasses | cf XXI v1 |
| 8 <i>valaya</i> , palms | cf XXII 1 |
| 9 <i>hariya</i> , herbs | cf XXI vii-viii |
| 10 <i>osaḥi</i> , annual plants | cf XXI 1-111 |
| 11 <i>jala-ruha</i> , water-plants (see below) | |
| 12 <i>kuhana</i> , funguses | cf XXIII 111 |

The *sāhāraṇa* family is treated in XXIII 1-11 and 1v-v but not all the names mentioned in Pannav appear there. Probably the eleventh group of the *patteya* family was not treated in XXI-XXIII because several plants belonging to that group (*uppala*, *pauma*, *nalma*) had already been discussed in XI 1-8. Also the fourth group of the same family (starting with *pauma-layā*, see Pannav 32b) is missing in the V1y

S A Y A XXIV

uvavāya^[1] *parīmānam*^[2] *sanghayan'*^[3] *uccattam*^[4] *eva samthā-*
nam^[5]
lessā^[6] *ditthī*^[7] *nāne*^[8] *annāne*^[9] *joga*^[10] *uvaoge*^[11]
sannā^[12] *kasāya*^[13] *indriya*^[14] *samugghāyā*^[15] *vedanā*^[16] *ya*
vede^[17] *ya*
āum^[18] *ajjhavasānā*^[19] *anubandho*^[20] *kāya-samveho*^[21]
jīva-pade jīva-pade jīvānam dandagammu uddesā
cauvīsaimammu sae cauvvīsam honti uddesā

The third gāhā says that the saya is composed of twenty-four udd , one for each species (*jīva-pada*) Each udd will discuss twenty-one qualities and faculties of these beings, viz [1] rebirth (for their former existence see below), number of souls which may be thus embodied simultaneously (*ega-samaenam*), joining of the bones (or firmness of the frame), size of the body (*uccatta sarīr'ogāhanā*), [5] form of the body, spiritual hue, belief, knowledge, negative knowledge, [10] activity, imagination, instincts, passions, senses, [15] expulsion of atoms, perception of karmans, sex, duration of life during that existence, determinations which may be praiseworthy (*pasattha*) or not (*apasattha*), [20] duration of the being's stay on that stage of existence during several rebirths, [21] coming back (*gai-r-āgai*) to the same form of existence

The fourth gana of the first line of the second gāhā has five moras —See Introduction § 5 The qualities and faculties discussed in XXIV are mainly the same as those treated in connection with the plants in XXI-XXIII and XI 1-8

1

* H may originate either [A] (805a) from A⁵ devoid of consciousness (*asanni*) in which case they live only in Rayana-

ppabhā, or [B] from A⁵ endowed with consciousness (*sannī*), or [C] from M endowed with consciousness, in cases B and C they may live [1] (809a and 814b resp) in Rayanappabhā or [2] (812a and 815b resp) in any other hell * *

2-11

(Udd 2 818a) * Asurakumāras, (udd 3 821a) Nāgakumāras and (udd 4-11 822b) Suvanna- up to Thanīyakumāras have the same origins * * at the end of each udd

12

Earth-beings originate either [A] from any of the five kinds of A¹, viz from earth-beings (823a), water-beings (824a), fire-beings (824b), wind-beings (825a) or plants (825a), or [B] from A² (826a), A³ (827b), A⁴ (827b), *asannī* A⁵ (828a) or *sannī* A⁵ (828b), or [C] from M both *sannī* and *asannī* (830a), or [D] from G (830b) * *

13-16

The same is true with (udd 13 832b) water-beings, (udd 14 833a) fire-beings, (udd 15 833a) wind-beings, (udd 16 833a) plants Fire- and wind-beings, though, do not originate from G * * at the end of each udd

In the old edition udd 13 is introduced by '*Namo Sūyadevayāe*'

17-19

The same is true with (udd 17 833b) A², (udd 18 834a) A³, (udd 19 834a) A⁴ * * at the end of each udd

20

A⁵ originate from [A] H (834b), [B] A (836a), [C] M (838a) or [D] G (839a) * *

21

The same is true with M [A] 842b, [B] and [C] 843a, [D]
843b * *

22

(846a) Vānamantaras have the same origin as Nāgakumāras * *

23

(847a) The same is true with Joisiyas * *

24

(848a) The same is true with Vemāṇiyas, specification for the
different heavens * *

S A Y A XXV

*lesā¹ ya davva² samthāna³ jumma⁴ pajjava⁵ nīyantha⁶ samanā⁷ ya
ohe⁸ bhavīyābhavīe⁹⁻¹⁰ sammā¹¹ micche¹² ya uddesā*

See Introduction § 7

1 LESĀ

¹ (852a) * The six spiritual hues (*lesā*) and their relative frequency, implicit ref to Pannav 3 (see Introduction § 10 under B 3⁸) and ref to I 2³, itself a ref to Pannav 17,2

² (852b) a There are fourteen kinds of beings subjected to *samsāra* (*samsāra-samāvannaga jīva*) viz [1-4] fine and coarse [one-sensed] beings both developed and undeveloped, [5-10] A² 4 both developed and undeveloped, and [11-14] developed and undeveloped five-sensed beings devoid of and endowed with consciousness b The relative quantity of the comparatively smallest and greatest amounts of activity (*jahannaga* and *ukkosaga joga*) of these fourteen kinds of beings

Cf Samav 26b

³ (854a) Two beings (HAMG) living in the first samaya of their rebirth (*padhama-samāvavannaga*) are equally active or not (*sama-jogī* or *visama-j*) This depends on whether the beings [reached their new place of origin without or with a change of direction (*vigraha*) and consequently, thus Abhay] have arrived there as *āhāraga* resp *anāhāraga* beings If both of them are *āhāraga* or *anāhāraga*, they are [of] equal [activity] (*tulla*) An *anāhāraga* being, however, is inferior (*hīna*) to [scil less active than] an *āhāraga* being [*āhāra*, attraction of matter for the purpose of reincarnation, being an activity], in the same way an *āhāraga* being is superior (*abbhahīya*) to an *anāhāraga* being

In these cases the being is $\frac{1}{x}$ or $\frac{1}{c}$ or $\frac{1}{t}$ times or $\frac{1}{c}$ times 'inferior' resp. 'superior'.

⁴ (854b) a There are fifteen kinds of activity (*joga*) activity is effected by the inner sense or by speech, both of which may be true, false, both true and false or neither true nor false (*sacca-mana-joga* etc), or it is effected by one of the seven bodies (*orāliya-sarīra-kāya-joga*, *orāliya-misā-s-k-j* etc, see XIII 7^{1c})
b The relative quantity of the comparatively smallest and greatest (*jahann'ukkosaga*) forms of these fifteen activities $\infty \infty$

The same text in Pannav 317b with *paoga* instead of *joga*

2 DAVVA.

¹ (855b) Substances (*d a v v a*) are living (*jīva-d*) or lifeless (*ajīva-d*) Lifeless substances have a form (are *rūvī*) or are formless (*arūvī*), ref to Pannav 5 179a Both living and lifeless substances are infinite in number

² (856a) Lifeless substances exist on behalf of the living ones (*jīva-davvānam ajīva-davvā paribhogattāe havvam āgacchanti*, cf XVIII 4¹), not the other way round Souls (*jīva-davvā*) indeed take possession (*pariyādiyanti*) of lifeless substances, the latter constitute (*navvattiyanti*) the five bodies, the five senses, the three activities and the breathing (*ānāpānatta*) of HAMG

³ (856b) a Within 'the world the measure of which cannot be expressed in numbers' (*asamkhejja loka*, cf V 9⁴) these innumerable substances necessarily stay in space (*davvāim āgāse bhaviyavvāim* or *bhaviyavvāim*) b Within one unit of space particles of matter (*poggala*) accumulate resp disperse (*cijjanti* resp *chijjanti*, or [with aggregates, Abhay] *uvacijjanti* resp *avacijjanti*) in the six directions if there is no hindrance [that means if the unit of space is not situated on the limits of the non-world], otherwise (*vāghāyam paducca*) they can do so only in three, four or five directions

Probably *davvāim bhav[ī]yavvāim* means *davvehim bhaviyavvam* although *bhaviyavva* might be *bhaktavya* 'to be distributed', according to Abhay *bh* = *bhaktavya bhartavya dhāraṇīya*'

⁴ (857a) The substances (*davvāim*) which the soul (*jīva*) takes up (*genhai*) for the purpose of building the bodies either 'stand by' (are *thiya*, see comm) or do not 'stand by' (*athiya*) Moreover, the soul takes them up in respect of substance, space, time and condition (*davvao bhāvao*), ref to Pannav 28,1 498b Specification of the different modalities of this process which depend on the purpose for which the substances are taken up * *

thiya = *sthita* 'being in the place occupied by the units of the soul' (*jīva-pradeśāvagāḍha-kṣetrasyābhyantara-vartin*), Abhay

3 SAMTHĀNA

¹ (858a) a There are six geometrical formations (*sam-thāna*), viz the [simple] ring-shaped (*parimandala*), disc-shaped (*vatta*), triangular (*tamsa*), square (*cauramsa*) and oblong (*āyaya*, lit 'stretched') formations and the complex (*anutthamtha*) formation All these are infinite (*ananta*) both in substance (scil in number *davv'atthayāe*) and infinite[ly different] as to [the number of] units of space [they occupy] (*paes'atthayāe*) b The relative frequency of the six geometrical formations considered from the same points of view (*davva* and *paesa*) separately and jointly (*davv'attha-paes'atthayāe*)

Complex formations (*anutthamtha* lit 'behaving otherwise' *parimandala'ādi-vyatirikta*, Abhay) are composed of any number of simple geometrical formations of any kind (*parimandala'ādināṃ dvya'ādi-samyoga-niṣṭānnatvena*, Abhay)

² (859a) a The five [simple] geometrical formations (*samthāna* but the complex formation is missing) are infinite in number (*ananta*) in each separate region of both the nether and the upper world b (?) If, by superposing the ring-shaped formations found in this world according to the number of their space-units, one could build a construction that has the shape of a barley-corn (*java-majjha*), there still would remain an infinite number of ring-shaped and other formations beyond this construction The same is true if one should use disc-shaped, triangular, square or oblong formations to build such a construction The same is also true in each separate region of both the nether and the upper world

I tried to render Abhay's explanation. The text is very obscure indeed
jattha naṃ ege paṇḍale saṃthāne java-majjhe tattha paṇḍalā
saṃthānā anantā, vattā naṃ c' eva evaṃ jāva āyayā jattha naṃ ege
vaṭṭe saṃthāne java-majjhe, tattha paṇḍalā saṃthānā evaṃ c' eva jāva
āyayā evaṃ ekk'ekkenam saṃthānenam paṇca vi cāreyavvā

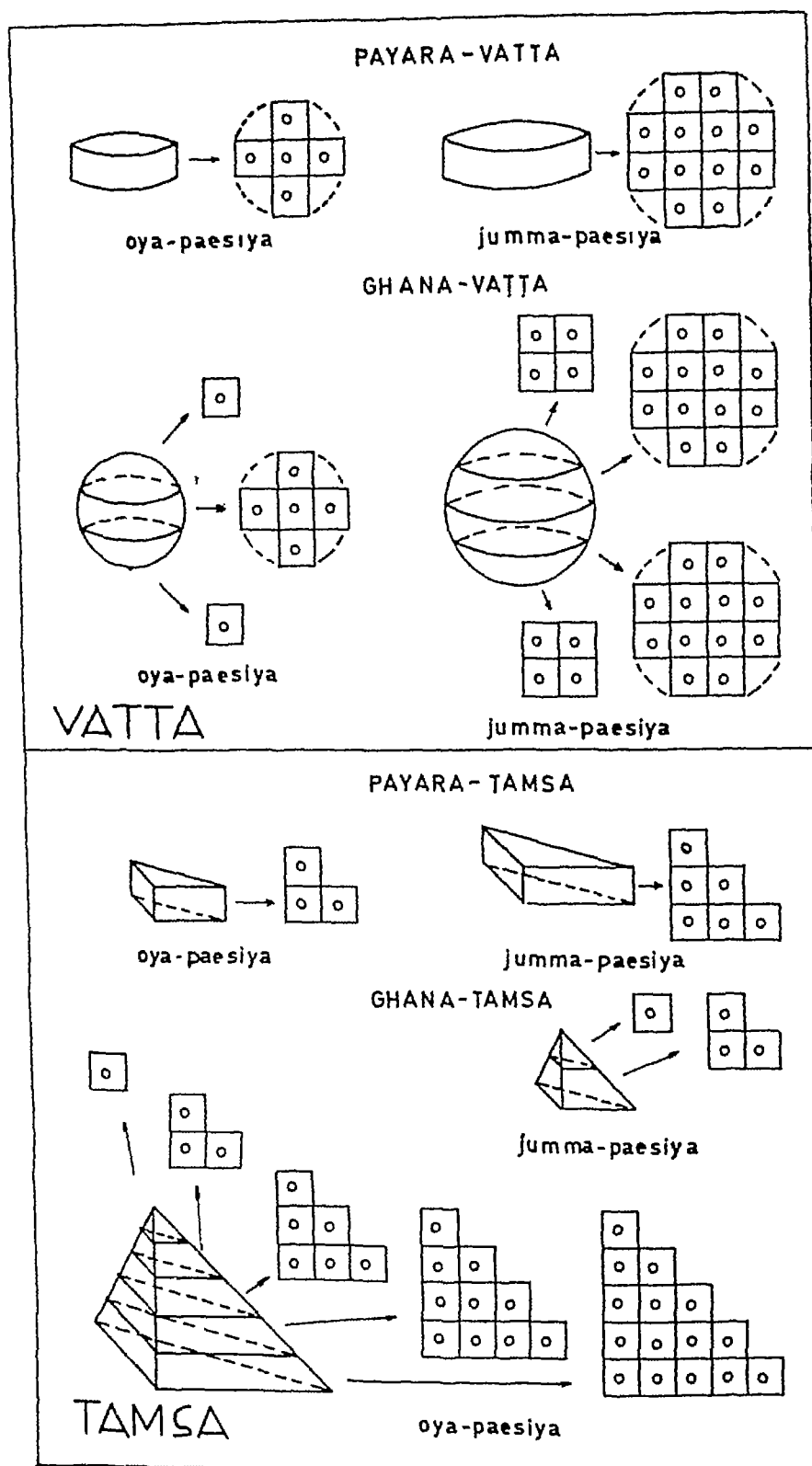
³ (860a) All of the five geometrical formations (the sequence here being *vatta*, *tamsa*, *cauramsa*, *āyaya*, *paṇḍala*) may be bidimensional (*payara-vatta* etc) or tridimensional (*ghana-vatta* etc), oblong formations may also be unidimensional (*sedhu-āyaya*). Moreover, these formations may consist of an even or an odd number of atoms (*jumma-* resp *oya-paesiya*), ring-shaped formations, though, are always *jumma-paesiya*. The following table gives the minimum number of atoms and of the units of space they occupy

if the formation is ↓	unidimensional		bidimensional		tridimensional	
	the number of its atoms being					
	odd	even	odd	even	odd	even
disc-shaped	—	—	5	12	7	32
triangular	—	—	3	6	35	4
square	—	—	9	4	27	8
oblong	3	2	15	6	45	12
ring-shaped	—	—	—	20	—	40

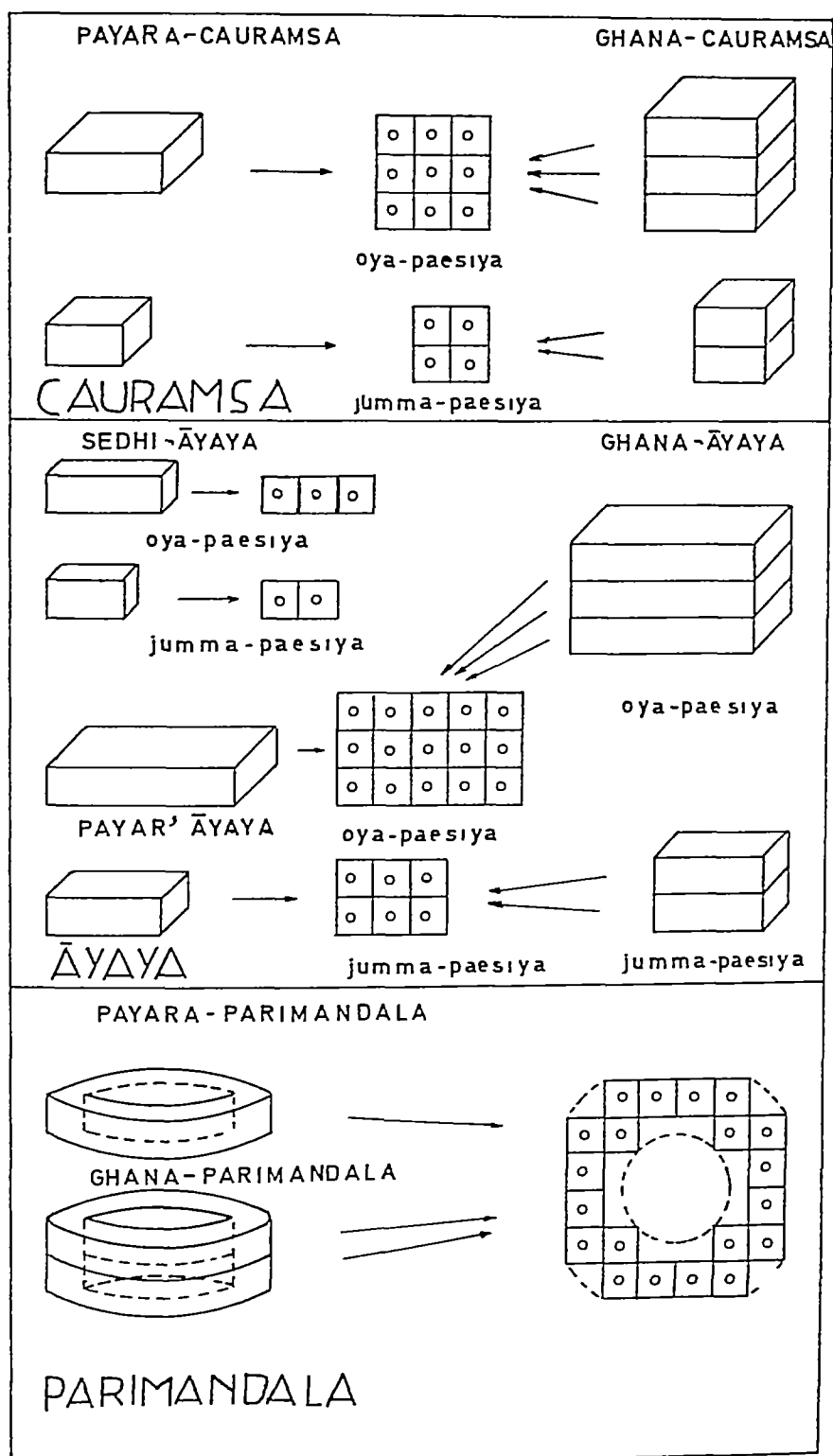
In all the cases the maximum number of atoms is ∞ (*ananta-paesiya*) and the maximum number of units of space occupied is 4 (*asamkhejja-paes'ogādhā*) [because the number of space-units in the world (*loka*) is *asamkhyeya*, Abhay, cf VIII 10⁵]

According to Abhay tridimensional disc-shaped formations have the shape of globular sugarplums (*sarvataḥ samam ghana-vṛttam modakavat*), bidimensional ones that of flat pastries (*bāhalyato hīnaṃ tad eva pratara-vṛttam mandakavat*). The minimal formations (see also Malayagiri on Pannav 11a seqq) are explained in the diagrams on the following pages. Note that ring-shaped formations are not regarded as unidimensional. In the comm following on section ⁴ below four *vṛddhōkta* gāhās summarize section ³, they are also quoted in the *Prajñāpanāṭikā* (12b) where Malayagiri says that they are taken from the *Utt-nijjuttī*.

⁴ (862a) The five simple geometrical formations considered from the point of view of their divisibility by four [N B — A



Diagrams of the minimal formations



quantity that is divisible by four is called *kada-jumma* (abbreviated *kj* below) = *krta-yugma*, quantities the remainder of which is three, two and one if they are divided by four are called *teoga* (*to*) = *tryoja(s)*, *dāvāra-jumma* (*dj*) = *dvāpara-yugma* and *kahoga* (*ko*) = *kalyoja(s)* resp.] The text distinguishes between one single formation (*parimandale* etc *saṁthāne*) and the totality of all formations (*parimandalā* etc *saṁthānā*), in the latter case the formations are regarded both as a whole (*ogh'ādesenaṁ*, see comm.) and separately (*viḥāṇ'ādesenaṁ*). Moreover, the formations are considered from the point of view of substance (scil. number *davv'atthayāe*), number of atoms (*paes'atthayāe*), number of space-units occupied (e.g. a formation is *kada-jumma-paes'ogādha*), duration (e.g. *kada-jumma-samaya-thūya*) and accidentals (*pajjava*). The details may be summarized as follows

from the point of view of	one formation or all formations <i>viḥāṇ'ādesenaṁ</i>				all formations <i>ogh'ādesenaṁ</i>			
	<i>kj</i>	<i>to</i>	<i>dj</i>	<i>ko</i>	<i>kj</i>	<i>to</i>	<i>dj</i>	<i>ko</i>
substance all kinds	—	—	—	×	×	×	×	×
atoms all kinds	×	×	×	×	×	×	×	×
units of space	*							
ring-shaped	×	—	—	—	×	—	—	—
disc-shaped	×	×	—	×	×	—	—	—
triangular	×	×	×	—	×	—	—	—
square	×	×	—	×	×	—	—	—
oblong	×	×	×	×	×	—	—	—
units of time and accidentals all kinds	×	×	×	×	×	×	×	×

ogh'ādesenaṁ *sāmānyatas*, *viḥāṇ'ādesenaṁ* *bheda-prakāreṇaikaikaśas* (Abhay, 874b), the details of the *viḥāṇ'ādesa* prove to be only a repetition of those recorded for one single formation. The *viḥāṇ'ādesa* details concerning disc-shaped (and consequently square) formations considered from the point of view of units of space are missing in the printed text, not in Abhay. The

section of our table marked with an asterisk is summarized in a *vrddhōkta* gāhā quoted by Abhay

⁵ (864b) Lines (*sedhi*) in general [viz lines passing through both the non-world and the world] are ∞ in substance (scil number *davv'atthayāe ananta*) whether they run from E to W (*pāina-padin'āyaya*) or from N to S (*dāhm'uttar'āyaya*) or from zenith to nadir (*uddha-m-ah'āyaya*) This is also the case with lines in the non-world (*alog'āgāsa-sedhi*) Lines in the world, however, are ϵ in number (*davv'atthayāe asamkhejja*) in the three directions [because the number of units of space in the world is ϵ , Abhay, cf ³ above]

Lines in general are ∞ in length (*paes'atthayāe ananta*) in the three directions In the non-world, however, only horizontal lines (running from E to W and from N to S) are ∞ in length, whereas vertical lines (from zenith to nadir) are ∞ , ϵ , or χ in length In the world horizontal lines are χ or ϵ and vertical lines are ϵ in length

Lines (*sedhi*) are unidimensional oblong formations (*āyaya*, cf *sedhi-āyaya* in ³ above), whence their names *pāina-padin'āyaya* etc —To account for the χ or ϵ length of horizontal lines in the world Abhay gives the explanation of the Cūrṇi *asyēyaṃ Cūrnikāra-vyākhyā loka-vṛttān nīṣkrāntasyāloke pravṛtṣṭasya dantakasya yāhi srenayas tā dvī-tr'ādī-pradesā apī saṃbhavanti tena tāh saṃkhyāta-pradesā labhyante seṣā asaṃkhyāta-pradesā labhyanta itī* He adds three gāhās taken from the Tīkā

⁶ (866a) a Lines in general [scil lines passing through both the non-world and the world] have no beginning and no end (*anāriya apajjavasiya*) in whatever direction they run In the world all lines have a beginning and an end (*s'āriya sapajjavasiya*) In the non-world vertical lines may have a beginning and an end and both vertical and horizontal lines may have neither of these or one of these b The number of lines in general running in each of the three directions is divisible by four (*sedhiṃ nam davv'atthayāe kada-jummāo*) and so is the number of these lines in the world and the non-world The same is true for the number of space-units (*paes'atthayāe*) of lines in general Lines in the world, however, have a number of *paesas* that is divisible by four or that, in the case of horizontal lines, gives a remainder of two *paesas* if divided by four (*dāvāra-jumma*) Lines in the non-world have a number of *paesas* that is either

divisible by four or that gives a remainder of three (*teoga*), two (*dāvāra-jumma*) or, in the case of horizontal lines, one (*kalioga*) if divided by four

a The vertical lines in the non-world that have both a beginning and an end are those near the two small horizontal layers of the central world *kṣullaka-pratara-pratyāsattau ūrdhv'āyata-srenīr āśrityāvaseyah* (*kṣullaka-pratara* = *kluddāga-payara* in XIII 4^{3a 5a}), cf *Lehre* p 32, n 2 = *Doctrine* p 41, n 2 b Horizontal lines in the world of course always have an even number of *paesas* since they always are split in two equal halves by the centre of the Rucaka (see XIII 4³), Abhay That the number of *paesas* of horizontal lines in the non-world may be *kaḍa-jumma*, *teoga*, *dāvāra-jumma* and *kalioga* is quite obvious if we compare a line that touches the world at the *kṣullaka-pratara-dvaya* (see a above) with lines that touch the world immediately above and below this place and which, because of the gradual bulging of the upper and the nether world, are one, two, three etc *paesas* shorter Does the fact that the number of *paesas* of vertical lines in the non-world cannot be *kalioga* (*vastu-svabhāvāt*, Abhay) mean that it never can be 1 because of the *kṣullaka-pratara-dvaya*? Cf Abhay 868a 5-7

⁷ (866b) There are seven kinds of lines (*sedhī*) along which all movements of atoms, aggregates and souls are bound to proceed (*anusedhīm gai pavattai, no visedhīm g p*) Lines are straight (*ujju-āyaya*), have one or two deflections (*egao-* and *duhao-vamka*), form a figure [with two right angles] open at one side (*egao-khaha*, □ Abhay) or at two sides (*duhao-khaha*, ⊏ Abhay), are circular (*cakkavāla*) or semicircular (*addha-cakka-vāla*)

Cf *Thāna* 705b and *Lehre* par 95

⁸ (866b) The number of abodes in the different regions of the world, ref to I 5¹

⁹ (866b) The twelve Angas (*duvālas'anga gami-pidaga*) Āyāra up to Ditthivāya, ref to Nandī 246b

¹⁰ (867a) The theory of relative number (*appā-bahuya*) applied to [1] the five stages of postexistence (*panca-gai*, viz as HAMG or Siddha), [2] beings with (one up to five) senses and without senses, [3] beings with a body (*sakāya*, viz the five kinds of A¹ and *tasakāya*) and without a body (*akāya*), [4] souls (*jīva*), atoms (*poggala*) up to [scil, according to the comm, units of time (*samaya*), substances (*dravya*), units of space (*pradeśa*) and]

accidentals (*pajjava*), [5] beings that bind and do not bind the karman of quantity of life, ref to Pannav 3, 2-4 119b-132a, Pannav 3, 23 143b and Pannav 3, 25 155b

4 JUMMA

¹ (873a) The theory of the four kinds of numbers (*j u m m a*) applied to HAMG and Siddhas, ref to XVIII 4³

² (873a) a The same theory applied to 'all that is' (*savva-davvā*, plur) which is sixfold scil consists of the five fundamental entities (*dhamm'atthukāya* etc) and time (*addhā-samaya*) substantially (*davv'atthayāe*) motion, rest and space are *ko* (for these abbreviations see XXV 3⁴ above), souls and time are *kj* and matter may be each of the four sums, from the point of view of the number of units of space they occupy all six are *kj* b The theory (873b) of relative number (*appā-bahuga*) applied to these six, ref to Pannav 3, 21 140a-b c All of these six occupy space (*ogādha*) all of them occupy [the] 4 units of space [of the world, except space (*ākāśātīkāya*) itself which has ∞ units since it occupies both the world and the non-world, thus Abhay, that is a *kj* sum of units of space] d The same as c above with regard to the different regions of the upper and the nether world

³ (874a) The soul, HAMG and the Siddhas considered from the point of view of their divisibility by four The topic is discussed in the same way as in 3⁴ above Synopsis of the details table on next page

⁴ (877a) The five bodies, ref to Pannav 12 268b-278b

⁵ (877a) Beings (*jīva*) are mobile (*seya*) or immobile (*nireya*). Among Siddhas (beings beyond samsāra *a-samsāra-samāvan-naga*) those that live in the second or in a further samaya of their state (*parampara-siddha*) and among beings living in samsāra (*samsāra-samāvannaga*) those that have reached the *selesī* state (*selesī-padivannaga*) are immobile Siddhas living in the first samaya of their state (*anantara-siddha*) are totally mobile (*savv'-eya*), beings that have not yet reached the *selesī* state (*a-s-p*)

XXV 4³ table

from the point	s o u l		H A M G		S i d d h a s	
of view of	one ¹	all ¹	one	all	one	all
substance	<i>ko</i>	<i>kj</i>	<i>ko</i>	all 4	<i>ko</i>	all 4
units ² of the soul	<i>kj</i>					
body	all 4				—	
units (875a) of space	all 4	<i>kj</i>	all 4	all 4 ³	all 4	<i>kj</i>
units of time	<i>kj</i>		all 4		<i>kj</i>	
accidentals (876a) viz colour etc ⁴	all 4				— ⁵	
kinds ⁶ of knowledge, non-know- ledge and vision ⁷ except	all 4				—	
<i>kevala</i> -know- ledge and vision	<i>kj</i>					

NB —¹ one one soul etc or all souls etc considered *viñān'ādesenāṃ*, all all souls etc considered *oghi'ādesenāṃ*

² except of course with the Siddhas the text distinguishes between *jīva-paesas* and *sarīra-paesas*

³ all except the A¹ which are *kj*

⁴ applying only to the *sarīra-paesas*, the *jīva-paesas* in this respect being *no kj no to no dī no ko*

⁵ *tasya* (scil *siddhasya*) *varṇ'ādy-abhavāt*, Abhay

⁶ with HAMG, of course, as far as they are found

⁷ *cakḥhu-*, *acakḥhu-*, *ohi-danṣama*

are totally mobile if they reach their new place of origin by a deflected course (*viḡgaha-gat-samāvannaga*), otherwise they are only partly mobile (*des'eya*)

The *aṇantara-siddhas* (*ye siddhatvasya prathama-samaye vartante*) are mobile *siddhi-gamana-samayasya siddhatva-prāpti-samayasya cakātṛād iti*, Abhay —*des'eya* moving like a worm (? *ilikā-gatyā*, cf PSM s v *ilīyā*), *savv'eya* moving like a ball (*genduka-gatyā*), Abhay

^{6a} (878a) Atoms (*paramānu-poggala*) and aggregates of [two] up to an infinite number of atoms (*jāva ananta-paesīya khandha*) are infinite in number and so are objects (*poggala*) occupying one up to 2 units of space (*ega- jāva asamkhejja-paes'ogādhā*), existing for one up to 2 samayas (*ega- asamkhejja-samaya-tthūya*) and possessing one up to ∞ degrees of each of the sensory properties (*ega- ananta-guna-kālaya* etc)

^{6b} (879b) [= Pannav 3, 26 160a-b] The relative number of the atoms and aggregates discussed in ^{6a} from the point of view of substance (*davv'atthayāe*) and number of units separately (*paes'atthayāe*) and jointly (*davv'attha-paes'atthayāe*)

⁷ (881a) Atoms and aggregates from the point of view of their divisibility by four The topic is discussed in the same way as in 3⁴ and 4³ above Synopsis of the details

from the point of view of	atom		aggregate	
	one*	all*	one*	all*
substance	ko	all 4	ko	all 4
atoms	ko	all 4	(1) dj	kj, dj
			(2) to	all 4
			(3) kj	kj
			(4) ko	all 4
			(5) all 4	all 4
units of space	ko**	kj	(6) dj, ko	kj
			(7) to, dj, ko	kj
			(8) all 4	kj
units of time	all 4			
sensory properties	all 4			

N B —* one one atom etc or all atoms etc considered *vihān'ādesenaṃ*, all all atoms etc considered *ogh'ādesenaṃ*

** 881b11 we must read *no kada-jumma-paes'ogādhe* as in 882a3

- (1) aggregates of 2, 6 etc *paesas*
- (2) aggregates of 3, 7 etc *paesas*
- (3) aggregates of 4, 8 etc *paesas*
- (4) aggregates of 5, 9 etc *paesas*
- (5) aggregates of 1, 2 or ∞ *paesas*
- (6) aggregates of 2 *paesas*
- (7) aggregates of 3 *paesas*
- (8) aggregates of 4- ∞ *paesas*

⁸ (882b) An atom and an aggregate of an odd number of atoms have no halves (*anaddha*), whereas an aggregate of an even number of atoms has halves (*s'addha*) An aggregate of x, 2 or ∞ atoms may have halves or not and the same is true with a number of atoms (*paramānupoggalā*) and aggregates

Cf V 7³

⁹ (883b) a An atom (*paramānupoggala*) or any given aggregate (*jāva ananta-paesie [khandhe]*), or a number of these, may be in motion (*seya*) or in rest (*nireya*) b The minimum and maximum durations of an atom or an aggregate in motion are 1 *samaya* and $\frac{1}{2}$ *āvaliyā* resp For the atom or aggregate in rest these durations are 1 *samaya* and a 2 space of time resp There always (*savv'addham*) are (scil were, are and will be, Abhay) atoms and aggregates in motion and in rest c Minimum and maximum durations of the intermediate space of time (*antara*) during which the atom or aggregate is in motion between two spaces of time during which it is in rest If the atom or aggregate does not leave its state of being an atom resp an aggregate of a given number of units (thus Abhay on *sa-tthān'antaram paducca*), these durations of course correspond with what has been stated in b above If, however, they leave that state (*para-tthān'antaram paducca*, that means if the atom enters an aggregate or if a given aggregate enters another aggregate, Abhay), the maximum interim duration is a 2 space of time in the case of the atom and a ∞ space of time in the case of the aggregate Of course there is no intermediate space of time (*n' atthi antaram*) during which all atoms or aggregates are in rest d The relative (884a) frequency of atoms and of all kinds of

aggregates in motion and in rest e The same considered from the point of view of substance (*davv'atthayāe*) and number of units (*paes'atthayāe*) separately and jointly (*davv'attha-paes'-atthayāe*) f Atoms are completely in motion (*savv'eya*) or in rest (*nireya*), whereas aggregates may also be partly in motion (*des'eya*) g-j = b-e above repeated with *paramānupoggala savv'eya* and *nireya*, and with *du- paesīya khandha des'eya, savv'eya* and *nireya*

Cf V 7⁵ —For *savv'eya* and *des'eya* see ⁵ above —Text-correction *dupaesie khandhe pucchā Goyamā siya des'ee siya savv'ee siya niree, evam jāva ananta-paesie* (cf 885a1)

¹⁰ (886a) There are eight central units (*majjha-paesā*) of motion (*dhamm'atthukāya*), rest (*adhamm'a*) and space (*āgās'a*) and of [each separate] soul (*jīv'a*) The central units of a soul occupy (*ogāhanti*) 1 up to 6 or 8 (but never 7) units of space * *

According to the Cūṛṇu these central units of motion, rest and space are situated in the Rucaka cube (cf XIII 4^{3a}) According to Abhay, however, this is not quite true *dharma* and *adharma* indeed coincide with the world and consequently their central units must coincide with the centre of the world somewhere in the intermediate space below Rayanappabhā (cf *ibid*) The Rucaka is considered to be the centre of motion etc (*dharmāstikāy'ādī*) because it is the place from which the ten directions start The comm further states that the eight central units of the soul, which are in the centre of its total range (*sarvasyām avagāhanāyāṃ madhya-bhāga eva*) [scil of the body it occupies], may occupy a number of units of space less than eight because of their density (*saṃkoca-vikāśa-dharmatvāt teṣāṃ*), but why can they (according to Abhay *vastu-svabhāvāt*) not occupy seven units of space?

5 PAJJAVA

¹ (887b) The accidental conditions of living and lifeless entities (*jīva-* and *ajīva- p a j j a v a*), ref to Pannav 5 179a-202a

² (887b) a There are 3 *samayas* in one *āvaliyā* etc up to in one *ussappinī* (47 names of spaces of time), 2 or (*siya siya*) ∞ *samayas* in two or more of these spaces of time In one or more than one *poggala-pariyatta* (see XII 4^c), however, as well as in the past, the future and time in general (*tīy'addhā, anāgay'-addhā* and *savv'addhā*), there are ∞ *samayas* b (888a) The same with reference to the number of *āvaliyās* in one *ānā-pānu*

etc up to in time in general c (888b) The same with reference to still greater spaces of time up to there are ∞ *poggala-pariyattas* in the past, the future and time in general

For the forty-seven names of spaces of time see V 1³

d (889a) The future (*anāgay'addhā*) has one *samaya* more than the past (*tīy'addhā*), the past one *samaya* less than the future Time in general is twice the past plus [one *samaya*] (*savv'addhā nam tīy'addhāo* [abl] *sāirega-dugunā*) or twice the future minus [one *samaya*] (*anāgay'addhāo thov'ūnaga-dugunā*), the past is half time in general minus [one *samaya*], the future half time in general plus [one *samaya*]

The "one *samaya*" of course is that which forms the present

³ (889b) On the *moyas*, ref to Jīv 423b

⁴ (890a) On the six karmic conditions (*nāma*) [of the soul], ref to XVII 1⁴, *bhāva* being replaced by *nāma* * *

nāma = *parṇāma bhāva*, Abhay

6 NIYANTHA

Introductory gāhās

pannavana⁽¹⁾ *veda*⁽²⁾ *rāge*⁽³⁾ *kappa*⁽⁴⁾ *caritta*⁽⁵⁾ *padisevanā*⁽⁶⁾ *nāne*⁽⁷⁾
titthe⁽⁸⁾ *linga*⁽⁹⁾ *sarīre*⁽¹⁰⁾ *khette*⁽¹¹⁾ *kāla*⁽¹²⁾ *gat*⁽¹³⁾ *samyama*⁽¹⁴⁾

jog⁽¹⁶⁾ *uvaoga*⁽¹⁷⁾ *kasāe*⁽¹⁸⁾ *lesā*⁽¹⁹⁾ *parināma*⁽²⁰⁾ *bandha*⁽²¹⁾ *niḡāse*⁽¹⁵⁾

kammôdīrana⁽²³⁾ *uvasampa-jahanna*⁽²⁴⁾ *sannā*⁽²⁵⁾ *ya āhāre*⁽²⁶⁾ *vede*⁽²²⁾ *ya*
bhava⁽²⁷⁾ *āgarise*⁽²⁸⁾ *kāl'*⁽²⁹⁾ *antare*⁽³⁰⁾ *ya samugghāya*⁽³¹⁾ *khetta*⁽³²⁾

bhāve⁽³⁴⁾ *parināme*⁽³⁵⁾ *vi ya appā-bahuyam*⁽³⁶⁾ *niyanthānam* *phusanā*⁽³³⁾ *ya*

Cf Tattv IX 48-49 —In the first introductory gāhā *suya* (^{7b1s}) is omitted because it is in fact part of *nāna* (*suya-nāna*)

(890b) * There are five [more or less perfect] kinds of monks (*niyantha*) monks indeed are 'empty' (*pulāga*), 'spotted' (*bausa*), 'bad' (*kusila*), 'free' (also *niyantha*) or 'pure' (*sināya*) With regard to these five (abbreviated P, B, K, N and S below)

the uddesa discusses the thirty-six qualities and faculties enumerated in the introductory gāhās

(1) a P are proclaimed (*paññatta*) to be of five kinds one may be a P in the domains of knowledge (*nāṇa-pulāga*), belief (*dam-sana-p*), conduct (*caritta-p*) or equipment (*hnga-p*), or one is a P in the scantiest degree (*ahāsuhuma-p*) b There are five kinds of B B are 'enjoying' or not (*ābhoga-bausa*, *anābhoga-b*), closed [against karmic influx] or not (*samvuda-b*, *asamvuda-b*), or *ahāsuhuma-b* c The K-class is, in fact, composed of two entirely different classes, viz the *padisevanā-kusīla* (abbreviated PK below) i.e. the 'K by transgression' and the *kasāya-k* (abbreviated KK) i.e. the 'K by passion' Both of these are found in the five varieties described above in connection with the P-class d There are five kinds of N they live or do not live in the first or in the last samaya of their N-state (*padhama-*, *apadhama-*, *carama-* and *acarama-myantha*) or they are *ahāsuhuma-n* e There are five kinds of S they are *acchavi* (see comm), *asabala* (spotless), *akamm'amsa* (free from karmic particles, *vigata-ghāṭikarman*, Abhay), *samsuddha-nāṇa-damsana-dhara* (that means Arhats, Jinas or Kevalins) or, finally, *aparissāvi* (*aparissāvin* *abandhaka* scil *niruddha-yoga* 'binding karman no more and free from all activity', Abhay)

In Thāna 336a the collective name is *niggantha*, not *myantha* The two terms, however, usually are considered to be identical (Pischel 333) although in the latter word the prefix is *m-*, not *ms-* (*Lehre* par 184) According to Abhay the first *myantha* is *nirgrantha* in the meaning of *nirgata sabāhyābhyanterād granthād*, i.e. a *sādhū*, whereas the second *myantha* (N) more precisely means *nirgata granthāt*, viz *mohanīya-karm'ākhyā* As to the other terms *pulāga* = °ka 'empty ear of corn', *bausa* = *bakusa śabala*, *kusīla* = °sīla, *snāya* = *snātaka* 'purified' (cf the brahmanic *snātaka*) scil *ghāṭikarma-lakṣana-mala-paṭala-kṣālanād*, Abhay On the P Abhay quotes two gāhās according to which the five kinds of their status are due to errors, doubts, transgressions in the domain of the fundamental and additional *gunas*, modifying one's equipment without reason and mental occupation with illicit objects resp The explanation of the terms used in connection with the B (given in two gāhās quoted by Abhay) is rather obscure *ābhoga* and *anābhoga* mean 'knowing resp not knowing' that one commits a sin (*dosa*), cf *anābhoga ajñāna* in XXV 7² (third item of section a) below, also cf VII 6², one is (*a*) *samvuda* in the domain of the fundamental and additional *gunas* (*mūl'uttarehup [gunehup]*), an *ahāsuhuma-b* is he who cleans his eyes and mouth (*acchu-muha majjamāna*?) Abhay further quotes three gāhās on the K and two on the N For two hundred kinds of K see Mahānis III

On the etymology and the exact meaning of *acchavi* (used in connection with the S) the comm quotes several opinions *acchavi* means *avyathaka* 'steady' or is = *a-cchavi* (*chavi* in the sense of *śarīra* scil *tad-yoga*) or = *a-kṣapm* (with two very unlikely explanations, cf also XXV 7st comm)

(2) P belong to the male or the neuter sex, whereas B and K may belong to each of the three sexes, KK, though, may also be sexless (*aveyaya*), scil have suppressed or annihilated the sexual feeling (*uvasanta-* or *khīna-veyaya*) N always are *uvasanta-v* or *khīna-v* and S always are *khīna-v*

(3) P, B and K (893a) experience likes and dislikes (are *sarāga*), whereas N and S do not since N have suppressed or annihilated and S have annihilated all passions (*uvasanta-kasāya-vīyarāga*, *khīna-k-v*, cf ⁽¹⁸⁾ below)

(4) All five classes (893a) may practise a fixed state of living [in connection with the ten items 'nakedness' (*ācelakya*) etc, Abhay], in which case they are called *thiya-kappa* (*sthita-kalpa*, according to Abhay *sthiti-k*), or they may not do so (*athiya-k*) Whereas P always practise the normal monastic way of living (*thera-kappa*), B and K may also imitate the praxis of the Jīna (*jīna-k*) Moreover, KK may and N and S always will stand beyond these two ways of living (*kappāīya*)

thiya-kappa relates to the periods of Rṣabha and Mahāvīra, who gave up clothes etc (cf the two gāhās *dasā-thāna-tho kappo* quoted by Abhay in his Vṛtti on Thāna 3, 4 [p 169a]), *athiya-kappa* to those of the twenty-two other (*madhyama*) Tīrthankaras, Abhay On the last statement of the text Abhay says *kalpātīto vā kuślo bhavet kalpāttīasya chadmasthasya tīrthakarasya sakaśāyatvād* and *nirgranthah kalpātīta eva bhaved yatas tasya jīnakalpa-sthavirakalpa-dharmā na santi*

(5) [As to conduct (*caritta*)] (893b) the self-discipline of P, B and PK is the normal self-discipline of the pious monk before or after profession (*sāmāīya-* resp *cheōvatthāvanīya-samjama*), whereas with KK it may also be that of the monk in the exceptional position prescribed by atonement (*parihāra-visuddhi-samjama*) or even a self-discipline showing only slight changes (*suhuma-samparāya-s*) With N and S self-discipline has reached its ideal perfection (*ahakkhāya-s*)

This sūtra may be added to the places (Vīy 909a, Thāna 322b, Uvav 30 II) mentioned in *Lehre* par 177 In our text the terms, although connected

with *saṃjama*, in fact relate to conduct (*caritta*⁽⁵⁾ in the introductory gāhās) For the exact meaning of the terms see *Lehre* I c For *saṃjama* proper see ⁽¹⁴⁾ below

⁽⁶⁾ The transgressions (893b) of P and PK relate to both the fundamental and the additional *gunas* (they are *mūla-* and *uttara-guna-padisevaya*), those of B only to the additional *gunas* KK, N and S do not commit any transgressions (*apadisevaya*) The text expressly states that offending the fundamental *gunas* means giving way to one of the five [sins that bring about] karmic influxes (*mūlaguna-padisevamāne pancanham āsavānam annayaram padisevejā*) [scil committing sins against the five vows, Abhay] and that the *uttara-gunas* here are the ten renunciations (*dasaviha paccakkhāna*), cf VII 2²

⁽⁷⁾ P, B and PK (894b) have the two or three lowest kinds of knowledge, KK and N may also possess the fourth kind, S always have *kevala-nāna*

The expression *dosu* (scil *nānesu*) *hojjā* is rather curious

^(7bis) As to their knowledge (894b) of the Tradition of the Lore (*suya*), P at least study (*ahijjeyā*) it up to the third *vatthu* of the ninth Puvva, which is called Āyāra, their study, however, cannot extend beyond the ninth Puvva B and PK may study ten Puvvas, KK and N all fourteen Puvvas, these classes at least study the 'Eight Vessels of the Sacred Teaching' (*attha pavayana-māyāo* = *asta-pravacana-mātr* according to Abhay who refers to Utt 24, 1, cf *Lehre* par 173) S reach beyond all traditional knowledge (*suya-vairitta*)

⁽⁸⁾ P, B and PK (895a) are part of the *saṅgha* (thus Abhay on *tuttha*), whereas the other classes may also stand beyond it (*atuttha*), scil be Tirthankaras or Pratyekabuddhas

In ⁽⁸⁾ and ⁽⁹⁾ there seem to be terminological connections with the theory of the fifteen *anantara-siddha-kevalis* (Pannav 18b), cf *Lehre* par 81

⁽⁹⁾ Materially speaking (895a, *davva-lingam paducca*) all five classes may possess the external marks of Jaina or non-Jaina monkhood or those of the laity (*sa-*, *anna-* and *ghṛi-linga*) but spiritually (*bhāva-l pad*) [that means as to their knowledge etc, Abhay] they all are Jaina monks (? *sa-linga*)

(10) As a rule all classes (895a) have three bodies, viz the earthly, fiery and karmic bodies Yet B and PK may also possess the transformation body and KK may also possess the transposition body

(11) All classes (895b) are born and live (*jammana-santibhāvam* [= *sadbhāvam*, Abhay] *paducca*) in karmic places (*kamma-bhūmi*) but, except the P-class, they may visit places free from karman (*akamma-bh*) if they are brought there [by gods and the like] (*sāharanam paducca*)

sāharanam = *saṃharanam* *kṣetrāntarāt kṣetrāntare dev'ādībhū nayanam*, Abhay

(12) Generally speaking (896a) all classes are born and live (*jammanam santibhāvam ca paducca*) either in the *susama-dūsamā-kāla* or in the *dūsama-susamā-k* or in the *dūsamā-k* of an *osappinī* or an *ussappinī* There are, however, one or two slight differences P, N and S for instance never are born in the *dūsamā-k* of an *osappinī* Moreover, all classes may be born and live also in the *dūsama-susamā-palibhāga* of a *no-osappinī-no-ussappinī* Classes experiencing *sāharana* (*sāharanam paducca*, cf (11) above) live in some (*annayara*) good period (*samākāla*) or *palibhāga*

osappinī and *ussappinī* are found only in Bhārata and Airāvata In Mahāvideha (part of which is a *karma-bhūmi*), Hemavata etc the evolution of time is called *no-osappinī-no-ussappinī*, Abhay In the text this *no-o-no-us* is divided into four parts (*palibhāga*) called *susama-susamā*, *susamā*, *susama-dūsamā* (so also read 896b6) and *dūsama-susamā*

(13) Whereas (897a) after death S attain liberation (*siddhi-gai*), the other classes are reborn among all kinds of gods (*inda*, *sāmāniya*, *tāyattisa*, *logapāla*, *ahaminda*, the rank depends on their *virāhanā* or *avirāhanā*) in the different Vemāniya-heavens, the quantity of life (*thū*) of these gods

avirāhanā = *avirādhanā jñān'ādīnām athavā labdher anupaṣṭvanā*, Abhay

(14) The classes P, B and K (898a) present 4 forms of self-discipline (*saṃjama-thāna*), but with N and S there is no difference in this respect they all possess [the] one [maximal] form of self-discipline At the end the relative frequency of the possible cases

(15) If they (898b) are considered as a whole the five classes present an infinite number of differences in conduct (*caritta-pajjava*) All N and S, though, are completely equal (*tulla*) to each other in this respect For the other three classes we must distinguish two points of view P, B and K, each of them within their own class (*satthāna-sannugāsenam* P compared with P etc), are equal to each other or superior resp inferior to each other in all possible degrees, scil superior resp inferior by $\frac{1}{\infty}$, $\frac{1}{\epsilon}$ or $\frac{1}{x}$ (*ananta-* etc *bhāga-hīna* resp *-m-abbhahīya*) or ∞ , ϵ or x times (*ananta-* etc *guna-hīna* resp *-m-abbhahīya*) If, however, these classes are compared with each other (*para-tthāna-sannugāsenam*), P are ∞ times inferior to B, PK, N and S, and B and K are ∞ times inferior to N and S P and KK, though, may be equal or superior resp inferior to each other in the above-mentioned six degrees (*cha-tthāna-vadiya*), the same is true for B and K At the end the relative frequency of the possible cases

Lehre p 204, n 5 = *Doctrine* p 324, n 3 twice read 'unterlegen bezw überlegen', 'inferior resp superior'

(16) All classes (899b) are active in the three ways (*mana-*, *vai-* and *kāya-jogī*) except S who may be active or inactive (*ajogī*)

(17) All classes (899b) have the formally distinct or the formally indistinct imagination (are *sāgarōvautta* or *anāgarōvautta*)

(18) P, B and PK (899b) have the four passions KK have one (*lobha*), two (plus *māyā*), three (plus *māna*) or all four passions (plus *koha*) in the *samjalana*-degree N have suppressed or annihilated the passions (are *uvasanta-* or *khīna-kasāi*) S have annihilated them

(19) P, B and PK (901b) have one of the three best lessās, KK may have any of the six lessās N have the best (*sukka-*) lessā and so have S (*parama-sukka-lessā*) if they are not devoid of lessā (*alessa*)

(20) [The purity (*śuddhi*, Abhay) of] P, B and K (902a) may grow, diminish or remain stationary (they may be *vaddhamāna-*, *hīyamāna-* or *avatthiya-parināma*) whereas [that of] N and S may only grow or remain stationary At the end the minimum and maximum durations of this increase, decrease and standstill

(21) P bind (903a) seven karmans, viz all except quantity of life, B and PK may bind the same or all (*padīpunna*) eight karmans KK bind the same seven or eight karmans but they may also be free from the confusing karman N bind only the perceptible karman (*veyanija-kamma*) and so do S if they are not altogether free from binding karman (*abandhaya*)

(22) P, B and K (903a) experience (*veei*) all eight karmans N experience all except the confusing karman, and S experience only the perceptible karman and the karmans quantity of life, individuality (*nāma-kamma*) and social standing (*goya-k*)

(23) P rouse (903b, *udīrei*) six karmans, viz all except the perceptible karman and quantity of life B and PK rouse all eight, or seven (scil all except quantity of life), or the same six karmans The same is true with KK who, however, may also rouse five karmans (not the confusing kind) N rouse the same five karmans or only individuality and social standing S rouse individuality and social standing or they do not rouse any karman (are *anudīraya*)

(24) Synopsis (904a) showing what P etc will become (*uva-sampajjai*) if they leave their status (*pulāyattam* etc *jahai*)

	P	B	PK	KK	N	S	assaṃ-jama	samja-māsaṃ-jama	siddhi-gai
P	—	—	—	×	—	—	×	—	—
B	—	—	×	×	—	—	×	×	—
PK	—	×	—	×	—	—	×	×	—
KK	×	×	×	—	×	—	×	×	—
N	—	—	—	×	—	×	×	—	—
S	—	—	—	—	—	—	—	—	×

(25) P, N and S (904b) are devoid of instincts (*no-sannōvautta*), whereas B and K may be devoid of instincts or not (*sannōvautta*).

This seems to be the meaning according to Abhay *pulāka-nirgrantha-snātakā no-saṃjñāpayuktā bhavanti bakaś'ādayas tībhayathā* Anyway the text is corrupt, probably we must read *pulāe no sannōvautte hojjā no-sannōvautte hojjā*

(26) P, B, K and N (904b) attract matter [into their bodies] (are *āhāraya*), S may do so or not (*āhāraya vā anāhāraya vā*)

(27) S will have (905a) only one more rebirth (*bhava-ggahana*), whereas P and N will have one up to three, B and K one up to eight more rebirths

(28) Synopsis (905a) showing the minimum and maximum number of future changes of status (? *āgarisa* = *ākarsa*, *ākar-sana cārītrasya prāpti*, Abhay) of the different classes

	with one rebirth		with more than one rebirth	
	minimum	maximum	minimum	maximum
P	1	3	2	7
B and K	1	more than 100	2	more than 1000
N	1	2	2	5
S	1		—	—

(29) These are (906a) the minimum and maximum durations of the status of the different classes

for one single	minimum	maximum	for more than one	minimum	maximum
P	antomuhutta		P	1 samaya	antomuhutta
B and K	1 samaya	less than a koṭi of pūvvas	B and K	always (<i>savv'addham</i>)	
N	1 samaya	antomuh	N	1 samaya	antomuhutta
S	antomuh	less than a koṭi of pūvvas	S	always (<i>savv'addham</i>)	

(30) These are (906a) the minimum and maximum durations of the intermediate time (*antara*) following the space of time during which a P-status etc was experienced

for one single	minimum	maximum	for more than one	minimum	maximum
P	antomuh	an endless time	P	1 samaya	x years
B and K	»	»	B and K	none	
N	»	»	N	1 samaya	6 months
S	none		S	none	

(31) With P (907a) three kinds of ejection of particles (*samugghāya*) are possible, viz those of karmic perception (*veyanā-s*), passion (*kasāya-s*) and death (*māran'antiya-s*) With B and PK besides these also the ejection of particles from the transformation body—cf ⁽¹⁰⁾ above—and from the fiery body (*panca samugghāyā jāva teyā-samugghāe*) are possible To these five in the case of KK the *samugghāya* of the transposition body must be added With N there is no ejection of particles whatever and with S only the *kevali-samugghāya* is possible

samugghāya see *Lehre* par 89

(32-33) Each P, B, K and N (907b) occupies and touches $\frac{1}{2}$ of the world (*logassa asamkhejjat-bhāge hojjā*, resp *as-bhāgam phusai*), whereas a S may occupy and touch $\frac{1}{2}$ or 2 parts (*asamkhejjā bhāgā*, plur) of the world and even the whole world (*savva-loga*)

(34) With P, B and K (907b) karman is partly suppressed and partly annihilated (*pulāe etc khaōvasamie bhāve hojjā*), with N it is suppressed or annihilated (*uvasamie vā bhāve hojjā khaie vā bh h*), with S it is annihilated (*khāie bh h*)

Cf *Lehre* par 182

(35) On the number (908a) of beings that, during one particular samaya (*ega-samaenam*), are P etc (*padivajjamānae paducca*) or have quitted the status of P etc (*puvva-padivannaenae paducca*)

(36) The relative frequency of P etc * *

7 SAMANA

¹ Description of the self-disciplined beings (*samjaya* = *s a - m a n a*) considered from the same thirty-six points of view

(1) There are (909a) five kinds of self-disciplined beings each of which is divided into two subspecies. One may as a matter of fact practise [1] normal self-discipline (*sāmāyīya-samyaya*) which may be temporary (*ittariya*) or lifelong (*āvakahīya*), [2] the self-discipline after profession (*cheōvatthāvamīya-s*) in which case the profession either [is a repeated profession, scil] follows on a transgression of the vows (*sāyāra*) or does not follow on such a transgression (*nirayāra*) [scil is the profession of a pupil (*śaikṣaka*) or of an adept of Pārśva's doctrine, Abhay], [3] an exceptional form of self-discipline prescribed by atonement (*parihāra-visuddhīya-s*) in which position one either actually atones for one's guilt (*mvvisamāna*) or serves such a *mvvisamāna* (*mvvittha-kāya*), [4] a self-discipline showing only slight changes (*suhuma-samparāga-s*) for evil (*samkūṭṭsamānaya*) or good (*visuddhamānaya*), and finally [5] the ideal self-discipline (*ahakkhāya-s*, lit the enunciated *s*) of the imperfect monk (*chaumattha*) or of the perfect being (*kevali*)

At the end five gāhās explain the terms *sāmāyīya-s* etc. For *sāmāyīya-s* the Fourfold Restraint (*cāyujāma*, 1 e Pārśva's lore) is the highest dharma (*anuttara dhamma śramana-dharma*, Abhay) and he who practises it (*phāsayaṇta*) in the three ways (scil with mind, speech and body) is a *sāmāyīya-s*. He who adopts the Fivefold Restraint (*panca-jāma*, 1 e Mv's lore) after having quitted (*chettūna*) his former spiritual rank (*pariyāgaṃ porāṇam*) is a *cheōvatthāvamīya-s*. He who occupies an exceptional position (*pariharai*) by practising, in the threefold way, the highest dharma of the pure (*visuddha*) Fivefold Restraint is a *parihāra-visuddhīya-s*. He who experiences (*veyayaṇta*) [one passion, viz] greed only in a very small degree (*lobhānu*) and [whose karman] is suppressed (*uvasāmaya*) or annihilated (*khavaya*) is a *suhuma-samparāya-s* and as such is only a little inferior to the *ahakkhāya-s* (*ahakkhāyā* [abl] *ūṇao kīnci*), 1 e the imperfect (*chaumattha*) or the perfect being (*jīna*) that has suppressed or annihilated the confusing karman

mvvisamāna (*parihārika-tapas tapasyat*, Abhay) and *mvvittha-kāya* (*nirvīsamānakāmicaraka*, Abhay) see *Lehre* par 162, CAILLAT, *Expiations* pp 171 and 183

The details of the further description of these five kinds of

self-disciplined beings may be omitted because the text, as a rule, only refers to the related kinds of *myantha* in udd 6. According to ⁽⁵⁾, indeed, *sāmāya-s* and *cheōvatthāvaniya-s* are P, B or K, *parihāra-visuddhiya-s* and *suhuma-samparāya-s* are KK and *ahakkhāya-s* are N or S, cf udd 6⁽⁵⁾ above. Sub-division of the text

(2) <i>veda</i>	910a	(20) <i>parināma</i>	914a
(3) <i>rāga</i>	910a	(21) <i>bandha</i>	914b
(4) <i>kappa</i>	910a	(22) <i>veyanā</i>	914b
(5) <i>caritta</i>	910b	(23) <i>udīranā</i>	914b
(6) <i>padisevanā</i>	910b	(24) <i>uvasampa-jahanna</i>	915a
(7) <i>nāna</i>	910b	(25) <i>sannā</i>	915a
(8) (a) <i>tuttha</i>	911a	(26) <i>āhāra</i>	915a
(9) <i>linga</i>	911a	(27) <i>bhava</i>	915b
(10) <i>sarīra</i>	911a	(28) <i>āgarisa</i>	916a
(11) <i>khetta</i>	911a	(29) <i>kāla</i>	916b
(12) <i>kāla</i>	911b	(30) <i>antara</i>	917a
(13) <i>gat</i>	912a	(31) <i>samugghāya</i>	917a
(14) <i>samjama-thāna</i>	912a	(32) <i>khetta</i>	917a
(15) <i>caritta-pajava</i>	912b	(33) <i>phusanā</i>	917a
(16) <i>joga</i>	913a	(34) <i>bhāva</i>	917a
(17) <i>sāgāra</i>	913a	(35) <i>parināma</i>	917a
(18) <i>kasāya</i>	913a	(36) <i>appābahuya</i>	917b
(19) <i>lessā</i>	913a		

² (919a) Introductory gāhā

padisevana^a *dos'āloyanā*^b *ya āloyanārihe*^c *c' eva*
tatto sāmāyārī^d *pāyacchitte*^e *tave*^f *c' eva*

^a Transgression (*padisevanā*) is tenfold [it originates from]
 [1] pride (*dappa*), negligence (*pamāya*), ignorance (*anābhoga* *ajñāna*, Abhay, cf *ābhoga* and *an-ā* in VII 6² and XXV 6⁽¹⁾),
 desire (*āura*, i.e. hunger, thirst etc., Abhay), [5] misfortune
 (*āvaī āpad*), confusion (*samkinna*, v l *sankiya* 'alarm', *tintina*
 'complaining because of deficiency'), precipitation (*sahasakkāra*,
 one gāhā in Abhay), fear (*bhaya*), enmity (*paosa* = *pradvesa*)
 and [10] examination (? *vīmamsā* = *vimarśa śīksak'ādi-parīk-*
sana, Abhay)

^b [No dialogue] There are ten faults relative to confession (*āloyanā-dosa*) ^[1] rousing [the confessor's] compassion [in order to get a light penance] (*ākampaṭṭā*), choosing an indulgent confessor (*anumāṇaṭṭā*), confessing only the faults that others have seen (*jaṃ dīṭṭham*), confessing only grave (*bāyaram*) or ^[5] only small faults (*suhumam*), confessing secretly (*channam*, speaking indistinctly, Abhay), verbose confession (*sadd'āulayam* = *śabd'ākula*), confessing one fault to several confessors (*bahujana*), confessing indistinctly (*avvatta*, scil to a guru who is not thoroughly instructed, an *agītārīha*, Abhay) and ^[10] confessing a fault to a guru who is guilty of the same fault (*tassevi* = *tat-sevin*)

^{c1} [No dialogue] A monk is able to confess his faults in the proper way if he possesses the following ten qualities (*dasahim thāṇehim sampanne anagāre arihaṭṭa-dosam āloṭṭae*) if he ^[1] has a good birth (*jāi-sampanna*), belongs to a good family (*kula-s*), respects the decorum (*vinaya-s*), knows [the difference between good and evil] (*nāna-s*), ^[5] is faithful (*damsana-s*), has a good conduct (*caritta-s*), is tolerant (*khanta*), has complete control [of his senses] (*danta*), is truthful (*amāi*) and ^[10] does not regret [to have confessed] (*apacchānutāvi*)

^{c2} [No dialogue] A monk is able to receive confessions in the proper way (*arihaṭṭa āloyanam padicchuttāe*) only if he possesses the following eight qualities if he ^[1] is acquainted with good behaviour (*āyārava*), understands [the sins that are confessed] (*āhārava*), is conversant with the practice [of confession] (*vava-hārava*), is devoid of false shame (*uvvīlaya apavīdaka*, Abhay), ^[5] is able to release the confessant from his guilt [by imposing the right penance] (thus Abhay on *pakuṇṇava*), is discreet (*aparissāvi*), is able to make the confessant do the penance (*nijjavaya* = *niryāpaka*) and ^[8] is able to see the calamities of the hereafter (*avāya-damsi pārālukikāpāya-darśin*, Abhay)

^d (920a) [No dialogue] There are ten forms of correct behaviour (*sāmāyārī*) among monks They are (enumerated in a *gāhā*) ^[1] compliance with a wish (*icchā-kāra*), the admission of being guilty (*mucchā-kāra*), assent (*taha-kkāra*), formulae used

when leaving (*āvassiyā*) or ^[5] entering a place (*nisīhiyā*), a request for instruction or a question concerning oneself (*āpucchānā*), a request for confirmation or a question concerning somebody else (*padīpucchānā*), placing something at somebody's disposal (*chandanā*), promising (*nimantanā*) and ^[10] entering another teacher's tutelage (*uvasampayā*)

^e (920a) [No dialogue] There are ten kinds of penance (*pāyacchitta*) depending on whether the sin one committed deserves ^[1] simple report (*āloyanā'riha*), confession proper (*padikkamanā'riha*), both report and confession (*tad-ubhayāriha*), renunciation of the corpus delicti (*vivegāriha*), ^[5] the *kāyōtsarga*-posture (thus Abhay on *vuussaggāriha*), asceticism (*tavāriha*), reduction of one's seniority as a monk (*chedāriha*), complete annulation of the same and repeated profession (*mūlāriha*), repeated profession after an interim (*anavatthappāriha*) or ^[10] exclusion from the community (*pāranciya'riha*)

Quotations (several defective gāhās) see Introduction § 15 For parallel places in other texts see *Lehre* par 136 (*sāmāyārī*) and 161 (*pāyacchitta*), cf also LEUMANN, *Übersicht* p 9b and CAILLAT, *Expiations* p 142 (*āloyanā-dosa*), p 141 (the qualities of confessant and confessor), p 111 (*pāyacchitta*) —In connection with the eight qualities of a worthy confessor Abhay states that *āyāra* is dictated by *jñān'ādi-pañca* and *vavahāra* by *āgama-śrut'ādi-pañca*, cf I 1⁹ and VIII 8² resp Thāna 484a reads *avahāra* for *āhāra* and adds ⁽⁹⁾ *piya-dhamma* and ⁽¹⁰⁾ *dadha-dhamma*

^f (921a) [No dialogue] Ramification of asceticism (*tava*) the subdivisions being the same as in Uvav 30 (to which place the text, expressly or implicitly by means of *jāva*, refers), we only record the divergences

External asceticism

- I A 7 *solasama bhatta* om in V_{1y}
 B For Uvav (*uv*)*vāghāma* V_{1y} has (*a*)*nīhāri**ma*, cf II
 1^{6a}
- II A 2 V_{1y} refers to V_{1y} VII 1^{7b}
 B 7 V_{1y} adds *appa-tumantuma*
- III-V V_{1y} refers to Uvav 30
- VI 4 V_{1y} refers to the Somil'uddesa, XVIII 10⁴

Internal asceticism

II' 2 a V_{1y} refers to V_{1y} XIV 3², where the forms of respectful treatment are listed as follows $\partial \in \mathfrak{z} \alpha \eta \beta \gamma \theta \iota \kappa$
For θ (Uvav *eyassa abhugacchanayā*) V_{1y} has *intassa paccuggacchanayā*

4-5 V_{1y} has the following subdivision
pasattha-mana-vinaya (cf Uvav b)

1 *apāvaya*, 2 *asāvajja*, 3 *akūya*, 4 *niruvakkesa*, 5 *ananhavakara*, 6 *acchavikara*, 7 *abhūyābhāsankana* [*mana* or *vai*]

apasattha-m-vinaya (cf Uvav a)

1 *pāvaya*, 2 *sāvajja* etc

III' Sequence of the ten kinds of service (*veyāvacca*) 1 2 6
5 4 3 8 9 10 7

V' 1 δ For Uvav *vilavanayā* V_{1y} has *paridevanayā*

3 γ V_{1y} *sutta-ruī*

δ V_{1y} *ogādha-ruī* which according to Abhay (*sādhupratyāsannībhūtas tasya sādhipādeśād rucir avagādharuciḥ*) is the same as Uvav *uvadesa-ruī*

$\beta\beta$ V_{1y} *padīpucchanā* Sequence of the *anuppehās*
 $\gamma\gamma\gamma$, $\alpha\alpha\alpha$, $\beta\beta\beta$, $\delta\delta\delta$

4 c V_{1y} *suhuma-kīrie aniyattī*

d V_{1y} *samocchinna-kīrie appadivāī* In V_{1y} *khantī* (Uvav wrongly $\alpha\alpha$) etc are the characteristics (*lakkhana*) and *vivēga* (Uvav wrongly α) etc are the attributes (*ālambana*) of pure meditation Sequence of the *anuppehās* $\gamma\gamma\gamma$, $\delta\delta\delta$, $\beta\beta\beta$, $\alpha\alpha\alpha$

VI' A 1 and 2 inverted order in V_{1y} * *

A few explanations given by Abhay *jhañhā* (II B 6) 'quarrelsomeness' or, according to the Cūṛṇi, *anattaya-bahuppalāvitta*, *tumantuma* (II B 7) *hrdayastha kopa-vīśesa*, *niruvakkesa* (II' 4-5, a-b under 4) *svagata-śok'ādy-upakleśa-vīryukta*, *acchavikara* (ibid under 6) 'not troubling oneself or somebody else' < *ksapiḥ* *sva-parayor āyāsa* (cf XXV 6⁽¹⁾ comm end),

abhūyābhusankana (ibid under 7) 'not afraid of ghosts and demons (*bhūta*)', *paridevanayā* (V' 1 0) *punah punah klista-bhāsanatā*

8 OHA

The term *oha* does not appear in the text. According to Abhay (852b) it denotes the undifferentiated 'multitude' of beings as against the beings capable of salvation etc. in udd 9 seqq

^a (927a) * When being reincarnated, souls (*ee vi jīvā* in the answer, whereas the question has *nerayā nam bhante kaham uvavajjanti*? Cf ¹ below), by means of purposive acting (*ajjhasāna-nivvattienam karanôvāenam*), leave their [present] existence (*thāna*) and enter their new (*purima purovartin*, Abhay) existence 'in a wink' (? *seya-kāle esyati kāle*, Abhay, cf V 4¹⁴), leaping like a monkey (*pavao viva pavamānā*) ^b Their velocity, ref to XIV 1² ^c They produce the quantity of life of their new existence (*para-bhaviy'āuyam pakarenti*) by [their own] decisions and activities (*ajjhasāna-joga-nivvattienam karanôvāenam*) ^d (927b) Their rebirth (*gai*) is brought about by the wane of their quantity of life, form of existence and duration (*āu-*, *bhava-* and *thū-kkhaya*) ^e They are reborn on their own strength (*āya'ddhīe no par'iddhīe*), on the strength of their own karmans (*āya-kammunā* etc) and exertions (*āya-ppaogenam* etc), cf XX 10² and IX 32^b ^f The same is true with all beings (cf the question in ^a above) The text expressly points out the exceptional case of the A¹ for which the process of rebirth takes four samayas (*causamaya viggaha*), cf VII 1¹ * *

9-10 BHAVIYĀBHAVIYA

11-12 SAMMĀ-MICCHA

The same is true with [udd 9 (927b)] beings capable (*b h a - v a - s i d d h i y a*) and [udd 10 (ibid.)] incapable of salvation (*a b h - s*), as well as with [udd 11 (ibid)] orthodox (*s a m - m a d i t t h i*) and [udd 12 (ibid)] heretical (*m i c c h a d i t t h i*) beings * * at the end of each udd

XXVI B A N D H I - S A Y A

Obeisance to the Suyadevayā¹

*jīvā¹ ya lessa² pakkhiya³ ditthi⁴ annāna⁵ nāna⁶ sannāo⁷
veya⁸ kasāe⁹ uvaoga¹⁰ joga¹¹ ekkāra[sa] vi thānā*

The introductory gāhā is not an usg but enumerates the eleven qualities from the point of view of which souls and beings will be discussed in sayas XXVI-XXX. ¹ [kind of] soul, ² lessā, ³ 'belonging to the [light or dark] half [of existence]' (*pakkhiya*), ⁴ belief, ⁵ knowledge, ⁶ non-knowledge, ⁷ instinct, ⁸ sex, ⁹ passion, ¹⁰ activity and ¹¹ imagination. The unusual sequences *annāna nāna* and *uvaoga joga* are due to the metre —For sayas XXVI-XLI see Introduction § 6

I

^{1a} (928b) * A soul that has already bound karman (*jīve b a n d h ī*) may or may not again bind 'bad karman' (*pāva kamma*) in the present and ~ or in the future, consequently there are four cases I) *bandhai bandhissai*, II) *bandhai na bandhissai*, III) *na bandhai bandhissai*, and IV) *na bandhai na bandhissai*. In the first place this depends on the above-mentioned eleven qualities of that soul. With most of these all four cases are possible. However, (1) for souls that have not the white lessā, that stand in the dark half [of their existence without beginning and end] (*kanha-pakkhiya*, see XIII 1^a), that are heretic or partly so (*sammāmicchāditti*), or that possess one of the three non-knowledges (are *annāni* etc), the instincts (*sannōvautta*), one of the three sexes (*saveyaga* etc) or one of the first three passions (*koha-māyā-kasāi*) only cases I and II are possible, (2) for souls devoid of passion (*akasāi*) only cases III and IV are possible, (3) for souls devoid of lessā (*alessa*) and activity (*ajogī*) and endowed with omniscience (*kevala-nāni*) only case IV is possible

^{1b} (930b) What has been said above in connection with the soul in general applies to the human soul With HAG only cases I and II are possible

² (931a) The text further discusses the question whether the soul in general and HAMG may or may not, in the present and in the future, bind each of the eight kinds of karman taken separately It now appears that the general rule in ^{1a} above applies to the binding of the confusing karman (*jah' eva pāvam kammam tah' eva mohanyyam pi niravasesam jāva Vemāne*), whereas for the other kinds of karman its validity is restricted by the following additional rules (1) human souls endowed with passion (even *lobha-kasāi*) are, in the present, always binding (cases I and II) the karmans that obscure knowledge and vision, the karmans of individuality (*nāma-kamma*) and social standing (*goya-k*) and the obstructing karman, (2) future binding without present binding (case III) of course is impossible in the case of the perceptible karman, (3) with the karman called quantity of life there are several curious divergences some of which are difficult to account for, suffice it to say that the possibilities of binding this karman not seldom contrast with those of binding *pāva kamma* e.g. with a heretic soul all four cases of present and future binding resp. non-binding are possible whereas with a partly heretic soul (*sammāmicchādītthi*) only cases III and IV occur * *

bandhī baddhavān scil. *karma*, Abhay —At first sight *pāva kamma* 'bad karman' seems to mean nothing but karman in general (cf. *Lehre* par. 84 end) However, if most of the additional rules for the binding of the eight *kamma-pagaḍis* (in ²) only narrow down the validity of the general rule regarding the binding of *pāva kamma* (in ¹) there is one important exception the possibilities of binding 'quantity of life' (*āyua-kamma*) indeed often contrast with those of binding *pāva kamma* —According to Abhay case I of the present and future binding resp. non-binding relates to beings incapable of salvation (*abhavya*), case II to beings capable of salvation (*bhavya*) that are bound to attain the annihilation of karman (*prāptavya-kṣapakatva*) or, more precisely, in the case of *āyua-kamma* (932b), to him who lives in his last body (*carama-śarīra*), case III to him who has suppressed and case IV to him who has annihilated the confusing karman (*mohōpaśame vartamāna* resp. *kṣīṇa-moha*)

2-11

The same discussion in connection with HAMG that are [udd 2 (934b)] living in the first samaya of their present existence (*anantarôvavannaga*, cf XIV 1³) or [udd 3 (935b)] in a later samaya (*paramparôvavannaga*), in the first or a later samaya of [udd 4-5 (936a)] their occupation of the new place of origin (*anantar'*- and *parampar'ogādha*), [udd 6-7 (ibid)] their attraction of matter (*anantar'*- and *parampar'āhāraga*), [udd 8-9 (ibid)] their development (*anantara*- and *parampara-pajjattaga*), and [udd 10-11 (ibid)] in connection with HAMG that will not again or that will again enter the same existence (thus Abhay on *carima* resp *acarima*) * * at the end of each udd

XXVII KARIMSUGA-SAYA

1-11

(938a) On the question whether souls and beings differentiated as in XXVI bind or do not bind 'bad karman' and the eight *kamma-pagadīs* (hence there are nine *dandagas*) in past, present and future Since all beings have bound (*karimsu*) karman in the past, XXVII is merely a repetition of XXVI with the possibilities I) *karimsu karenti karissanti*, II) *karimsu karenti na karissanti*, III) *karimsu na karenti karissanti*, and IV) *karimsu na karenti na karissanti*

XXVIII K A M M A S A M A J J A N A - S A Y A

1-11

(938b) On the question where, that means on which stage of existence (*kaḥim kasyām gatau*, Abhay), souls and beings differentiated as in XXVI have earned (*s a m a j j i n i m s u*, *s a m ā y a r i m s u*) 'bad karman' and the eight *kamma-pagadīs* There are eight possibilities karman may have been acquired on the stages A, AH, AM, AG, AHM (read in accordance with the comm *ahavā tīrīkkha-jomesu ya neraiesu manussesu ya*), AHG, AMG and AHMG * *

Text and comm both have *Kammasamajjanana-saya* —*samāyariṃsu*, according to an old explanation quoted by Abhay , means 'experienced' *samācaritavantah*, *pāpa-karma-hetu-samācāranena tad-vipākāmubhavanenēti vṛddhāh*

XXIX. K A M M A P A T T H A V A N A - S A Y A

1-11

(940a) On the question whether souls and beings differentiated as in XXVI began [to perceive] (*pa t t h a v i m s u*) and finished [perceiving] (*nitthavimsu*) 'bad karman' and the eight *kamma-pagadīs* simultaneously (*samāyam*) or not (*visamāyam*) This depends on whether they have the same quantity of life (*sam'āuya*) and are reborn at the same time (*samôvavannaga*) or not (*visam'āuya*, *visamôvavannaga*) There are four possibilities, viz I) *samāyam patthavimsu samāyam nitthavimsu*, II) *s p visamāyam n*, III) *v p s n*, and IV) *v p v n* resp corresponding with I) *sam'āuya samôvavannaga*, II) *s -ā visa-môvavannaga*, III) *visam'āuya samôv*, and IV) *v -ā visamôv* * *

paṭṭhavimsu prasthāpitavantah, that means *prathamatayā vedayitum ārabdhavantah*, *niṭṭhavimsu niṣṭhāpitavantah*, *niṣṭhāṇi nītavantah*, *samāyaṇi samakam*, *yugapad*, Abhay

XXX SAMOSARANA-SAYA

1-11

¹ (942a) On the question whether souls and beings differentiated as in XXVI adhere to the creed (*samosarana*) of I) those that accept voluntary action (*kiryā-vādi*), II) those that deny voluntary action (*akiryā-vādi*), III) the agnostics (*annā-miya-vādi*) or IV) the moralists (*venariya-vādi*)

² (943a) The future stage of existence (*nerari'āuyam pakarei*) of the same souls and (945a) beings

³ (946a) Capability of salvation of the same souls and beings

* *

samosarana (*mata*, Abhay) 'creed' rather than 'heretical creed' or 'heresy' (thus JACOBI, Sūy 1, 12, also cf ibid 2, 2, 79, Dasā 6 and Utt XVIII 23), the Jainas in fact may, in a way, be regarded as *kiryā-vādīs*, see *Lehre* par 83 and JAIN, *Life* p 211 seqq Abhay quotes different opinions on the meaning of the four terms The *kiryā-vādīs* (1) pretend that action, being impossible without an actor, is connected with the soul (*kiryā ātma-samavāyini*), or (2) that only action counts (*kiryā pradhānam, kim jñānena?*), or (3) they maintain the real existence of the soul (*jīva, ātman*) and of all other categories (*padārtha*), there are 180 different schools, cf JACOBI on Sūy 2, 2, 79 and JAIN o c, p 212, n 127 The *akiryā-vādīs* (1) deny action because of the instability of things or (2) because of the momentary existence of the *saṃskāras* (one śloka quoted, on this *kṣanika-vāda* cf JACOBI on Utt XVIII 23), or (3) they, viz the Buddhists, pretend that only purity of heart scil intention (*citta-suddhi*) counts, not action, or (4) in their opinion the categories have no real existence, 84 schools, cf JAIN l c, n 130 The *ajñānikas* (1) despise all knowledge pretending it is non-knowledge, or (2) they consider non-knowledge to be salutary since it causes freedom from karmic bounds, or (3) they pretend that nobody can have knowledge about some object because the means of cognition never cover the total range of the object (*tathā na jñānam kasyāpi kvacid api vastuny asti pramāṇānām asaṃpūrṇa-vastu-viśayatvāt*), 67 schools, cf JAIN l c, n 132 The *vaiṇavikas*, finally, say that a heavenly rebirth etc is the reward of good conduct (*vinaya*), 32 schools, cf JAIN l c, n 136

XXXI U V A V Ā Y A - S A Y A

1

¹ (948b) * The four 'small numbers' (*khudda jumma*) are *khuddāga-kada-jumma*, *kh-teoya*, *kh-dāvāra-jumma* and *kh-kahoga*, they are defined in exactly the same way as the numbers (*jumma*) in XVIII 4³

khudda, *khuddāga* = *kṣullaka* as against the 'big numbers' (*mahājumma*) in XXXV 1 1¹, Abhay, see also Introduction § 6

² (948b) ^a 1 The stage of existence from which a 'small' *kada-jumma* group of H (*khuddāga-kada-jumma-nerayā*) originates (*kuo uvavajjanati² kim neraiehimto uv²* etc), ref. to Pannav 6 2 The number of such H originating simultaneously (*ega-samaenam*) may be 4, 8, 12, 16, [etc up to] x or 1 3 The way in which they originate, ref to XXV 8^{a-e} ^b The same (1-3) for H specified for the seven hells ^{c-d} = ^{a-b} with *khuddāga-teoya-nerayā* (in ^e under 2 the numbers are 3, 7, 11, 15, [etc up to] x or 1) ^{e-f} = ^{a-b} with *kh-dāvāra-jumma-nerayā* (in ^e under 2 the numbers are 2, 6, 10, 14, [etc up to] x or 1). ^{g-h} = ^{a-b} with *kh-kahoga-nerayā* (in ^g under 2 the numbers are 1, 5, 9, 13, [etc up to] x or 1) * *

2-28

The same questions in connection with H possessing [udd 2 (949a)] a black, [udd 3 (949b)] a dark or [udd 4 (ibid)] a gray lessā, [udd 5 (ibid)] H capable of salvation [udd 6-8 (ibid)] of the same three lessās, and in the same way [udd 9-12 (950a)] H incapable of salvation, [udd 13-16 (ibid)] orthodox H, [udd. 17-20 (ibid)] heretical H, [udd 21-24 (ibid)] *kanha-pakkhiya* H (cf. XIII 1^a) and [udd 25-28 (ibid)] *sukka-pakkhiya* H * * at the end of each udd

XXXII U V V A T T A Ṇ Ā - S A Y A

(951a) The same as XXXI udd 1-28 taking into consideration the next existence of these beings (*anantaram u v v a t t i t t ā kaḥm gacchanti* etc) * * at the end of each udd

The text has *Uvavaṭṭanā-saya*

XXXIII THE TWELVE EG'INDIYA- [AVANTARA-]SAYAS

A v a n t a r a s a y a 1

1

(951b) ^a The five kinds of A¹ (*eg'indiya*), viz earth-, water-, fire- and wind-beings and plants, may be fine (*suhuma*) or coarse (*bāyara*) and each of these two species may be developed (*paṇṇatta*) or not (*apaṇṇatta*)

^b For all of these $5 \times 2 \times 2$ subspecies of A¹ the eight kinds of karman exist (*attha kamma-pagadāṇaṃ paṇṇattāṇaṃ*) They bind (*bandhanti*) seven (that means all except *āyusa-kamma*) or all of these kinds of karman They perceive (*veenti*) fourteen kinds of karman (*kamma-pagadā*) viz the eight kinds already mentioned to which are added the absence (*°vayha*) of the senses of hearing, seeing, smelling and tasting and the absence of female and male sex * *

itthi-veya-vayha yad-[scil karma-]udayāt strī-vedo na labhyate tat strī-veda-vadhyam, Abhay Probably we should read *1-v-bayha* (*°bāhya*), cf I 7⁴ The term *kamma-pagadā* is rather unusual in this connection

2-11

(952a) The same subject developed after the example of XXVI 2-11 * * at the end of each udd

A v a n t a r a s a y a s 11-XII

(952b) The same discussion applied to A¹ taking into account their black, dark or gray lessā and their capability resp incap-

bility of salvation These eleven avantarasayas consequently repeat the pattern of XXXI udd 2-12 Each avantarasaya has eleven udd except avantarasayas ix-xii which have only nine because the notions *carama* and *acarama* cannot be applied to beings that are incapable of salvation


XXXIV. THE TWELVE EG'INDIYA-SEDHĪ- [AVANTARA-]SAYAS

Avantarasaya 1.

1

¹ (954b) ^a Repetition of XXXIII 1 1^a

^b If an undeveloped fine earth-being (*apajjatta-suhuma-pu-dhavi-kāiṇya*) dies on the eastern border (*puracchumille carim'ante*) of Rayanappabhā and must be reborn as a being of the same species on the western border (*paccacchumille c -a*) of Rayanappabhā, its transition takes one, two or three samayas (*ega-samāena vā du-s vā ti-s vā viggahenam uvavajjējā*)

^c Answering Goy's question (*se ken' atthenam*) Mv explains that he proclaims a theory of seven possible lines (*sedhī*) Lines indeed are straight (*ujjuy'āyaya*), deflected once or twice (*egayao-* and *duhao-vamka*), [forming a rectangular figure] open at one side (*egayao-khaha*) or [a  shaped figure] open at two sides (*duhao-kh*), circular or semicircular (*cakkavāla*, *addha-cakkavāla*), cf XXV 3⁷ If souls reach the place of their new embodiment by a straight, a once deflected and a twice deflected course (*sedhī*) the transition (*viggaha*) lasts one, two and three samayas resp

^d What has been said under ^b above is true in four hundred cases viz 4 cases (the *apajjatta-suhuma* being becomes an *apajjatta-suhuma*, a *pajjatta-suhuma*, an *apajjatta-bāyara* or a *pajjatta-bāyara* being) x 5 (the being may be reborn among the five kinds of A¹) x 4 (the original being may be *apajj-suh*, *pajj-suh*, *apajj-bāy*, *pajj-bāy*) x 5 (the original being may belong to the five kinds of A¹)

With fire-beings there is a slight difference because the coarse

(*bāyara*) species in this case is found only in man's world (*maṇussa-khetta*), cf VI 8¹ The same three transitions, however, are possible here too in three cases (955a9) A¹ dying on the eastern border of Rayanappabhā and becoming coarse fire-beings in Manussa-(also called Samaya-)khetta, (955b4) coarse fire-beings dying in Manussa-khetta and becoming A¹ on the western border of Rayanappabhā, and (955b8) coarse fire-beings dying and becoming coarse fire-beings in Manussa-khetta The place of these beings in Manussa-khetta is not indicated

^e (956a2 read *apajjatta-suhuma-pudhavi-kāte nam.*) The same four hundred cases (*savva-paesu vi*) are possible if the beings move from West to East (or, in the case of coarse fire-beings, from the West of Rayanappabhā to Samaya-khetta etc)

^f (956a7 *evam eenam gamaenam*) The same (^{b, d, e} above) is true if the direction is S to N or N to S

^g (956a9 *apajjatta-* etc) The same (^{b, d, e, f} above) is true for A¹ moving in these four directions from one border to the opposite border of the lower hells, Sakkarappabhā etc Souls, however, that live on some border of these hells and which must embody themselves anew in coarse fire-beings are obliged to go to the Samaya-khetta This they can do only by a once deflected or a twice deflected course lasting two resp three samayas The same is true if coarse fire-beings must embody themselves in A¹ living on some border of Sakkarappabhā etc

The caus *samohanāvēttā* (955b11) is rather curious—955b ult read *pajjatta-bāyara-vaṇassav-kāte*—*viggaha* usually means a 'deflected course' (*vakra-gatī*) Our text, however, also speaks of an *ega-samāya viggaha* in which case it simply means a 'transition' (*visiṣṭa-sthāna-prāpti-hetu-bhūtā gatir*, Abhay), cf. also Tattv II 26 seqq

² (957a) ^a If an undeveloped fine earth-being dying in some place outside the 'tube' in the nether world (*aholoya-khetta-nālie bāhurille khetta*) must be reborn as a being of the same species in some place outside the 'tube' in the upper world, its transition takes three samayas if the starting-place and the place of destination when projected on one plane are situated on a straight line (*ega-payarammu anu-sedhīe*), it takes four samayas if they are situated on different lines (*visedhīe*)

nāli trasa-nādi, Abhay, see *Lehre* par 95—In its explanation of the

difference between transitions of three and of four samayas the comm is not very clear. It seems to imply that the soul takes (1) an *amūtreni* course if both starting-place and place of destination are situated in a main direction, and (2) a *visreni* course if the starting-place is situated in an intermediate direction. E.g. if a being dying outside the tube some place in the N W of the nether world must go to some place outside the tube in the upper world, it first moves to the N or the W, then enters the tube, rises to the upper world and reaches its new place of origin. Of course, if the place of destination is also situated in an intermediate direction, the above interpretation would make a *pañca-sāmayikī gati* (thus Abhay) necessary, the text, however, does not speak of such a transition. Also cf VII 1¹

^b Again this theory is developed for the four hundred cases mentioned in ^{1d} above. The transitions are the same everywhere except with fire-souls. If (957b3) A¹ dying outside the 'tube' in the nether world must be reborn as coarse fire-beings in Samaya-khetta, the transition takes two or three samayas, scil follows a once or a twice deflected course. If (957b penult) coarse fire-beings dying in Samaya-khetta must be reborn outside the 'tube' in the upper world the transition takes two, three or four samayas. If (958a3) the same must be reborn in Samaya-khetta the transition takes one, two or three samayas.

^c (958a9) Application of the same theory to souls moving from the upper world to the nether world with the same divergences in the case of the coarse fire-beings.

^d (958a penult) Application of the same theory to souls moving from some place on the eastern border of the world (*logassa puracchumulla carim'anta*) to another place on the eastern border the transition here takes one, two, three or four samayas, scil follows a straight, a once deflected or a twice deflected course *ega-payarammi anu-sedhī* (for °*dhim* or °*dhīe*) or *visedhum* resp. Other circumstances being the same, (958b penult) the transition from E to S takes two, three or four samayas, (959a7) the transition from E to W takes one, two, three or four samayas, and (959a11) the transition from E to N again takes two, three or four samayas.

^e = ^d but starting from (959a ult) the S, (959b7) the W and (959b9) the N.

³ (959b penult) Further particulars on certain classes of A¹ that have been discussed above their abodes (*thāna*, ref to

Pannav 2 71b-77b), karman, binding and perception of karman (ref to XXXIII 1 1^b), origin (ref to Pannav 6), *samugghāyas* and duration. The last topic is treated in nearly the same way as in XXIX 1, but *sam'āyaya* and *visam'āyaya* are equated with *tulla-tthūya* and *vemāya* (= *vimātra visama-mātra*, Abhay) *tthūya* resp, and *samôvavannaga* and *visamôvavannaga* are equated resp with *tulla-* and *vemāya-visesāhuyam kammam* (lit 'karman' the differentiation of which begins at the same resp a different moment) *pakarenti* * *

Once the title *saman'āuso* is used.

2-11

(962a) The subject discussed in XXXIV 1 1³ developed after the example of XXVI 2-11 * * at the end of each udd

A v a n t a r a s a y a s 11-xii

(963a) The subject discussed in 1 developed after the example of XXXIII 11-xii

XXXV THE TWELVE EG'INDIYA-MAHĀJUMMA- [AVANTARA-]SAYAS

Avantarasaya 1

1

¹ (964b) There are sixteen 'great numbers' (*ma h ā j u m m a*) the names of which are formed by combining the terms *kada-jumma*, *teoya*, *dāvarajumma* and *kahoya* (see XVIII 4³) with themselves and with each other in the sixteen possible ways [1] *kada-jumma-kada-jumma*, [2] *kada-jumma-teoya* etc up to [16] *kahoya-kahoya*. The second term of these compounds indicates the remainder (viz 4 = 0, 3, 2 and 1 resp) if the dividend is divided by 4, the first term indicates the remainder (also 4 = 0, 3, 2 and 1 resp) if the quotient of that same division is divided by 4. Thus e.g. if $A : 4 = B$, the remainder being C, and if $B : 4 = D$, the remainder being E, the number A is a *teoya-dāvarajumma* if C is 2 and E is 3 — Text *je nam rāsī caukkae-nam avahārenam avahīramāne cau-pajjavastie je nam tassa rāsissa avahāra-samayā* ('the number of times four has been subtracted') *te vi kada-jummā se ttam kada-jumma-kada-jumme* etc

The interpretation of *mahājumma* in *Lehre* p 33 = *Doctrine* p 42 must be understood in the way explained above. If we adopt the abbreviations *kj*, *to*, *dj* and *ko* (cf XXV 3⁴) the smallest possible 'great numbers' are *kj-kj* 16, *kj-to* 19, *kj-dj* 18, *kj-ko* 17, *to-kj* 12, *to-to* 15, *to-dj* 14, *to-ko* 13, *dj-kj* 8, *dj-to* 11, *dj-dj* 10, *dj-ko* 9, *ko-kj* 4, *ko-to* 7, *ko-dj* 6 and *ko-ko* 5, thus Abhay. These numbers are called 'great' because their minima are 4-19, whereas the minima of the 'small numbers' (*khudda-jumma*, see XXXI 1¹) are 1-4. Also cf Introduction § 6

^{2a} (966a) [1] The stage of existence from which a *kada-jumma-kada-jumma* group of A¹ originates, [2] the number of souls simultaneously (*ega-samaenam*) reborn in such a group, [3] their

inexhaustibility etc up to [33] their next rebirth references to the Uppal'udd XI 1.

The numbers referred to under [2] of course are the same as the minima (16 etc) indicated in the preceding note, to which ८, १ and (in contradistinction to the beings grouped in 'small numbers', see XXXI 1²) ∞ are added

^{2b} (967a) The same for the fifteen other 'great numbers'

2-11

The sixteen descriptions of 1² above applied to A¹ [udd 2 (968a)] living in the first samaya of their existence (*padhama-samaya-kadajumma-kadajumma-eg'indīya* etc), [udd 3] not living in that samaya (*apadhama-*), [udd 4] living in their last samaya (*carama-*) or [udd 5] not in their last samaya (*acarama-*), to these are added the A¹ that are [udd 6] *padhama-padhama-* (thus read with the comm¹) *samaya-kadajumma-kadajumma-eg'endīya* etc, [udd 7] *padhama-apadhama-s-*, [udd 8] *padhama-carama-s-*, [udd 9] *padhama-acarama-s-*, [udd 10] *carama-carama-s-* and [udd 11] *carama-acarama-s-*, in these six compounds the first term seems to indicate the moment of the being's status as an A¹ while the second term indicates the moment of the being's belonging to a *kadajumma-kadajumma* group * * at the end of each udd

According to Abhay the *padhama-2-samaya-kadajumma-2-eg'indīya* beings (udd 6) for instance are *ekēndriyōtpādasya prathama-samaya-yogād ye prathamāḥ prathamaś ca samayaḥ krtayugma-krtayugmatvāmubhūter yeṣāṃ ekēndriyānām te*

Avantarasaya s 11-XII

(969b) The subject of avantarasaya 1, udd 1²-11 developed after the example of XXXIII 11-XII * *

XXXVI-XXXIX THE TWELVE BEINDIYA-,
TEINDIYA-, CAURINDIYA- AND ASANNI-PANCÊN-
DIYA-MAHĀJUMMA-[AVANTARA-]SAYAS

(970b) The subject treated in XXXV applied to A², A³, A⁴
and to A⁵ devoid of consciousness * *

XL. THE TWENTY-ONE SANNI-PANCÊNDIYA-
MAHĀJUMMA-[AVANTARA-]SAYAS

(972a) The subject treated in XXXV applied to five-sensed
beings possessing consciousness There are of course twenty-one
(instead of twelve) avantarasayas because the beings in question
may possess six (instead of three) lessās * *

XLI RĀSĪJUMMA-SAYA

1

¹ (975b) There are four kinds of numbers (*r ā s ī j u m m a*) called *kadajumma*, *teoya*, *dāvarajumma* and *kaliya* or *rāsi-jumma-kadajumma* etc

rāsi-jumma is *jumma* in the sense of *rāsi* (cf. XVIII 4³) scil 'number in general' as against the 'small numbers' in XXXI 1¹ and the 'great numbers' in XXXV 1 1¹, also see Introduction § 6

² (975b) a Origin of a *rāsi-jumma-kadajumma* group of H (*r -j -k -neraryā*), ref to Pannav 6 repetition of XXXI 1^{2a}, section 1 b The number of such H originating simultaneously repetition of XXXI 1^{2a}, section 2 c On the question whether there is an interim on the occasion of their rebirth or not (*s'antara* and *nirantara*) d In a given samaya these souls (*te jīvā*) can form only one kind of *rāsi-jumma* e The way (976a) in which they originate repetition of XXXI 1^{2a}, section 3 f These H are born and live 'without merit' (*āya-ajasenam uvavajanti*, *āya-ajasam uvajīvanti*) scil, according to Abhay, 'without exerting themselves' (*yaśas samyama*) g As a result of what has been said under f above they possess lessā (are *salessa*), are active (*sakriya* etc) and cannot attain liberation during that very existence (*ten' eva bhava-ggahanenam*)

³ (976a) The same applies to all other beings with the exception that M, under f, may (but not necessarily do) live *āya-jasam* in which case, under g, they are *alessa* and *akriya* and consequently attain liberation in that very existence, or they are *salessa* etc * *

(976b) The subject treated in udd 1 developed after the example of XXXI 2-28 The references are

udd 2-4 HAMG forming a *rāsī-jumma-teoya*, a *r-j-dāvara-jumma* and a *r-j-kaliya*,

udd 5-28 = udd 1-4 taking into account that the HAMG may possess any of the six lessās,

udd 29-32 = 1-4 with beings that will achieve salvation,

udd 33-56 = 29-32 taking into account the six lessās,

udd 57-84 = 29-56 with beings that are incapable of salvation;

udd 85-112 the same with orthodox beings,

udd 113-140 the same with heretical beings,

udd 141-168 the same with *kanha-pakkhiya* beings,

udd 169-196 the same with *sukka-pakkhiya* beings

* * at the end of each udd

(978b) The solemn conclusion of the Vīy is written out in full Goy affirms the eminent truth of Mv's teachings, honours his master and retires

(978b) Colophon the whole work comprises 138 sayas divided into 1925 uddesas

See Introduction § 2

(979a) Gāhā the whole work comprises 184 000 words

(979b) Gāhā eulogy of the work

Namaskāra to Goyama and the other *ganaharas*, to the *bhagavaī Vivāhapannatti* (sic) and to the twelve Angas (*duvālas' anga-gana-pidaga*)

Gāhā a devout wish that the *Suyadevayā bhagavaī* may destroy the reader's (*mama*) mental darkness

Plan for the study of the Vīy of sayas I-VIII one must study two udd every day except in the case of saya IV where udd 1-8 must be mastered in one day and udd 9-10 in one day, each of the sayas IX-XX must be studied in one day, in two days, or in three days at the utmost, saya XV however must be mastered in one day (with special rules for fasting), sayas XXI-

XXIII take one day each, of sayas XXIV-XXV six udd must be studied every two days, sayas XXVI-XXXIII together take one day and so do each of the sayas XXXIV-XXXVIII, sayas XXXIX and XL (taken together?) and saya XLI

(980a) Three devout gāhās

The number of granthas is 15 751

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Abbreviations *a* = annautthiya (dissident), *A* = Arhat, *Ā* = Ājīviya, *b* = brahman, *d* = disciple of Mv, *h* = householder, *k* = king, *l* = layman or -woman, *m* = monk, *n* = nun, *P* = Pāsāvaccijja, *p* = prince(ss), *q* = queen, *r* = race, *t* = traveller (disācara)

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MYTHOLOGY AND COSMOGRAPHY

The cosmographical names, names of classes and sub-classes of gods as well as the names of gods, celestial abodes etc enumerated in I 2⁶ 4⁵, II 8, III 7 8, IV 1-8 and X 5^b have been recorded only when there was some special reason to do so

Abbreviations *c* = continent, *d* = direction, *g* = god(dess), *h* = hell, *m* = month, *mm* = mythical mountain, *o* = ocean, *p* = part of the world, *r* = region, *R* = Rāhu, *S* = Sakka, *v* = vimāna, *Va* = abode of the Vānamantaras

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 aparitta VI 3⁶
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 apavartanā I 1¹ comm
 apasattha I 9¹, XXIV (cf [19])
 apānayāṃ (cattāri) XV C 8
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 apuṭṭha I 6¹ 3, II 1⁴, V 4^{1a}, VIII 8⁵, cf puṭṭha, phuda, phusa
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 aphāsuya VIII 5³ comm
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 asamārambha VIII 1²
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 XII 1², XIII 7², XIV 1² 7^{4a}, XVI
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 āura XXV 7^{2a4}
 āḍakkama XX 10^{1b}
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 āgai cf gai-r-ūgai
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 āgarisa, bhav'āgarisa
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 ānamai pānamai ūsasai nīsasai (ussasai
 nissasai), subst ānāma pānāma ūsāsa
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 II 1¹⁻³ 6⁵, V 2¹, VI 7², IX 34^{2a}, XI
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 ānavanī bhāsā X 3²
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ābāha V 4², VIII 3², XI 10³, XIV 8⁴ 5,
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 āyarakkha deva III 1^{1b} 2^{1a} 6³
 āyariya VIII 8¹, IX 33^{2g}, XII 2^b
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 āyā, atta, appa I 3⁶ 4² 6³ 9⁵ 7, II 5¹,
 III 4² 5¹, VI 3¹ 10⁴, VII 1^{3a}, X 3¹,
 XI 1 (-8), XII 10, XIII 7¹, XVI 1^{4a},
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 āyāma-majjha XIII 4^{3a}
 āyāraha XXV 7^{2c2}
 āyur-bandha XIV 1³ comm
 ārambha(1) I 1⁸, III 3^{1d}, V 7⁷, VIII 1²
 ārambhīyā kiriyā cf kiriyā
 ārāhanā, °haya, °hīya I 3³, III 1^{2d} 4⁶,
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 ālasiyatta XII 2^b
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 āloemī paḍikkamāmi pāyacchittam
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 āvaranīja kamma cf darisan'āvaranīja
 k, nān'ā k
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 āvāsa I 5, VI 6, X 3¹, (XII 7²), XIII
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 7, (XXV 3⁶)
 āvīi-marana XIII 7²
 āsanānuppadāna XIV 3²
 āsanābhuggaha XIV 3²
 āsava XXV 6⁽⁶⁾, cf mahāsava(tarāga)
 and app'āsava(tarāga)

āsava-dāra III 3^{1d} (*in a simile*)
 āsāyanā XVIII 7⁴
 āsīvisa cf kamma-āsīvisa, jāi-ā
 āhākamma I 9⁷, V 6⁷, (VII 8⁷), °mmiva
 IX 33^{2b}
 āhāra, °rei I 1² 3⁷ 2² 7¹ 3⁻⁴ 9⁷, II 1^{6b}
 III 1^{2a}, VI 2 6² 10⁴, VII 1⁷⁻⁸ 3²,
 6⁴ 8⁴, VIII 5³, XIII 5, XIV 6¹ 7³,
 XVI 2³ 8⁴ 11-14, XVII 12-17,
 XVIII 3² 5, XIX 3^a, XX 1 6, XXI-
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 āhāraga VI 3⁵ 4¹, VII 1¹, VIII 2⁵,
 XI 1 (-8), XVIII 1, XXV 1³ 6⁽²⁶⁾
 7¹⁽²⁶⁾, XXXV (-XL), cf anantar'ā-
 hāraga, anāhāraga, app'āhāraga,
 parampar'āhāraga, mahāhāraga
 āhāraya sarīra I 7⁴, VIII 9^c 1⁻⁵, XIII
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 āhāraya-mīsa sarīra XIII 7^{1c}, XXV
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 āhāraha XXV 7^{2c2}
 āhevacca III 8
 āhohiya I 4⁵, VII 7³, XIV 10, XVIII 8³

ingāla cf saingāla, vīngāla
 icchā-kāra XXV 7^{2d}
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 ittha kanta piya suha manunna manā-
 ma II 1^{6b}, VI 3¹, XIV 5² 9²
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 5¹, XVI 5^b 4^a, XVII 5 12-17, cf
 appa'ddhiya, mah'iddhiya
 iddhi kamma paoga III 4², 5¹, XX 10²,
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 iddhi juttī jasa bala vīriya purisakkāra-
 parakkama III 6¹, cf utthāna
 ittarīya XXV 7¹⁽¹⁾
 itthatta II 1⁶
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 XVI 1^{4b}, XVII 1³ 3³ 4⁴, XVIII 10⁴,
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 indiya etc, vīgalēndiya
 indiya-vas'aṭṭa XII 2^b
 iriyāvahiya cf iriyā°

1s1 IX 34¹
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 1ha-gaya VII 6¹ 9¹
 1ha-bhaviya I 1⁹ 9³, V 3¹
 1ha-loga VIII 8¹

 1riyāvahūya, °yā kiriyā I 10², III 3^{1d},
 VI 3³, VII 1^{3a} 6¹, VIII 8³, X 2¹,
 XVIII 8¹
 1riyāsamiya III 3^{1d}
 1ryā-samitī VIII 7¹ comm
 1sīm-pure-vāya patthā-v mandā-v
 mahā-v V 2¹
 1hā XII 5^{1a}, XVII 2³, XX 3¹
 1hī'poha-maggana-gavesana IX 31^{1a},
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 ukkosa, °siya, °senam cf jahanna
 ukkhitta-pasina-vāgaranām (attha)
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 uggam'uppāyan'esanā VII 1⁸
 uggaha cf oggaha
 uccatta IX 31^{1a} b, XI 1 (-8) 9²,
 (XXXV 1 1 seqq), cf also ogāhanā
 uccāra (pāsavana khela singhāna vanta
 pitta) I 7⁴
 uju-mai VIII 2⁶
 ujjuy'āyaya XXV 3⁷, XXXIV 1 1¹
 uju-sutta-naya XVIII 6¹ comm
 utthāna kamma bala vīriya puri-
 sakkāra-parakkama cf vīriya
 uddha-mūnga V 9⁴, XI 10¹
 uddha-loya II 10⁶, XI 10¹, XIII 4^{3a} 6^b,
 XXV 3² 4², XXXIV 1 1²
 uddhā X 1¹
 uttara-kiriyam riyai V 2¹
 uttara-guna VII 2² 3, XX 9, XXV 6⁽⁶⁾
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 uttara-pagaḍi-bandha XVIII 3³
 uttara-veuvviya I 5²
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 udaiya XIV 7², XVII 1⁴, (XXV 5⁴)
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 uḍinna, anuḍinna I 2¹ 3⁶ 4³, V 4¹²

udīrai cf eyai
 udīraga, anudīraga or °raya XI 1 (-8),
 XXV 6⁽²³⁾, 7⁽¹²³⁾, XXXV (-XL)
 udīranā I 3⁶, XXI (-XXIII)
 udīriya I 1³ 4³, III 3^{1d}
 udīrei I 1⁴⁻⁷ 3¹ 6, VII 1⁶, XVIII 10⁴,
 XXV 6⁽²³⁾ 7⁽¹²³⁾, cf also V 2¹
 uddā II 1⁴, XV D 2, XVI 1¹, XIX 3^a
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 uddha-kandūyaga XI 9¹
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 upasānta-moha VIII 8⁴
 upāśraya cf śramanōpāśraya
 uppattiyā (buddhi) XII 5^{1a}, XX 3¹
 uppala XI 1-8
 uppāyana cf uggam'uppāyan'esanā
 ummāya XIV 2¹
 uyyattai for uvvattai I 1⁴
 ura-parisappa cf parisappa
 uvautta V 4¹⁰, (XVIII 3²)
 uvaoga II 10^a c, XII 10¹, XIII 4^{4a},
 XVI 7, XVIII 10⁴, cf anūgārōvautta,
 sāgārōvautta
 uvakkama cf sōvakkama, niruvakka-
 ma, ādvakkama, parōvakkama
 uvakkamiyā veyanā I 4³
 uvakkesa cf niruvakkesa, sauvaḍḍhesa
 uvagarana V 4¹⁴
 uvacaya XX 4, cf also kammōvacaya,
 poggalōvacaya
 uvacinā, °ciyyai, °ciya I 1³⁻⁴ 10 3¹ 7⁴
 9⁷, VI 3¹, XII 1², XVI 2³ 8⁴, XXV
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 uvajjhāya VIII 8¹, IX 33^{2a}, XII 2^b,
 cf āyariya-u
 uvattāhavana cf chedōvattāhavanīya
 uvabhoga VIII 2⁴
 uvabhoga-paribhoga-parimāna VII 2³
 uvarama I 8¹
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 uvavajjai, uvavanna, uvavāya I 2² 6
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 4³ 5³, IV 9, V 3² 9⁴, VI 6², VII 1¹
 3¹ 6¹ 4⁷ 9² 3³, VIII 5³ 10², IX
 32^{1a} b 33^{20-b}, X 2⁵ 4, XI 1 (-8)
 12¹⁰, XII 7²⁻⁹ 1, XIII 1-2 6¹ 3, XIV
 1 7^{4b} 8², XV C 4 8 D, XVI 5^d
 (11-14), XVII 1¹ 6-11 (12-17),
 XVIII 2 5³ 9, XIX 3^a 7, XX 1 6

8⁶ 10^{1b-2}, XXI-XXIV, XXV 1³
 6⁽¹³⁾ 7¹⁽¹³⁾ 8-12, XXIX 1, XXXI,
 XXXIV-XLI, *cf* anantarôvavanna-
 ga, paramparôvavannaga
 uvavattai *for* uvvattai *q v* I 7¹, IX
 32^{a1 b}, XX 10^{1b}
 uvasanta XVIII 10⁴, V 4¹² (u -moha),
 IX 31^b, XXV 6⁽³⁾ (18) (u -kasāya),
 IX 31^b, XXV 6⁽²⁾ (u -veyaya)
 uvasamiya XIV 7², XVII 1⁴, (XXV 5⁴),
 XXV 6⁽³⁴⁾ 7¹⁽³⁴⁾
 uvasampayā XXV 7^{2d}
 uvasāmaya XXV 7¹⁽¹¹⁾ in gāhā 4
 uvasāmei I 3⁶
 uvassaya *cf* samanôvassaya
 uvahū (1) XVII 3, (2) XVIII 7²
 uvāsaga *cf* kevalī , samanôvāsaga
 uvās'antara I 6⁴ 9², II 10^b, VI 5³,
 XII 5^{1a}, XIII 4^{3a}
 uvāsiyā *cf* kevalī , samanôvāsiyā
 uvvattai, °ttanā I 7¹, IX 32^{a1 b}, XI 1
 (-8), XII 8¹ 9^{1b}, XIII 1^a 2 6³,
 XIV 8², XV C 4 D 2, XVII 1¹,
 XVIII 3¹ 5³, XIX 3^a, XX 10^{1b},
 XXXII, *cf* also uyattai, uvavattai
 uvvilaya XXV 7^{2c2}
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 usina-joniya II 5⁷, VII 3¹
 ussappinī IX 33²⁰, XII 2^b 4^c, XX 8¹,
 XXV 6⁽¹²⁾ 7¹⁽¹²⁾, *cf* MEASURES (of
 time)
 ussasai, ussāsa *cf* ānamai
 ussuttaṃ riyaī VII 1⁶ 7¹, (X 2¹)

ūsasai, ūsāsa *cf* ānamai

ṛju-gatī VII 1¹ comm

egao-khaha XXV 3⁷, XXXIV 1 1¹
 egao-vamka XXV 3⁷, XXXIV 1 1¹
 eg'aṭṭhiya VIII 3¹
 eganta-danda VII 2¹
 eganta-pandhiya I 8¹, VII 2¹
 eganta-bāla I 8¹, VII 2¹, (VIII 7¹),
 XVII 2³, XVIII 8²
 eg'indhiya II 1¹⁻², VII 7⁴, IX 34^{2a},

XIII 4^{4d}, XIV 1², XVII 12, XVIII
 4¹, XIX 3, XXXIII-XXXV, *cf* also
 the different kinds pudhavi-kāiya
 etc

eg'indhiya pancēndhiya II 10⁴, V 2²,
 VI 4² 5¹, VIII 1^{1 2}, X 1¹, XI 10¹,
 XII 9^{1b}, XV D 1, XVI 8¹, XXV 1²,
cf anindhiya and HAMG
 etthaṃ iha I 3⁴
 eyai veyai calai phandai ghattai khub-
 bhai udīrai taṃ tam bhāvam parina-
 mai III 3^{1d}, V 7¹, XVII 3¹, XVIII 3⁴
 eyaṇā XVII 3²
 evaṃbhūya V 5²
 eṣyat-kāla V 4¹⁴ comm
 esanā *cf* uggam'uppāyan'esanā
 esaniya XVIII 10⁴, *cf* phāsu esaniya
 esiya vesiya samudāniya VII 1⁸

ogādha, ogāhai I 6⁶, II 1^{2 6a}, V 8¹,
 VI 10⁴, XIII 4^{4c e}, XIV 7², XVIII
 3 10¹, XX 2¹, XXV 3^{3 4} 4^{2 3 6 10}, *cf*
 anantar'ogādha, parampar'ogādha
 ogāḍha-ruī XXV 7^{2f} under V' 3 0
 ogāhanā I 5², V 7⁶, VI 8², XI 1 (-8),
 XIX 3^{b d}, XXI-XXIV, *cf* also uc-
 catta

oggaha, uggaha (1) XII 5^{1a}, XVII 2³,
 XX 3¹, (2) XVI 2^{2a}
 ogha VII 8⁴

ogh'ādesenaṃ XXV 3⁴ 4^{3 7}
 omoyariya VII 1^{7b}, *cf* avaḍdh'omoya-
 riya

oya-paesiya XXV 3³

orāliya sarīra *cf* sarīra

orāliya-mīsaya sarīra XIII 7^{1c}, XXV 1⁴
 ovamma V 4⁶

osanna VII 6⁴, X 4

osappinī VII 6⁴, IX 33^{2e}, XII 2^b 4^c,
 XV C 8, XX 8^{1 4}, XXV 6⁽¹²⁾ 7¹⁽¹²⁾,
cf MEASURES (of time)

oha XXV usg 8

ohārini bhāsā II 6⁷

ohi III 1^{2a} 2^{1b} 6¹, VI 3⁵, VIII 2⁵,
 IX 31^{a2 b}, XI 9¹ 12², XII 5^{1a}, XIII
 1^a, XV D 2, XVI 10, XVII 2³,
 XXV 4³

ohi-marana XIII 7²

kai-sarpaiya XX 10³
 kakkasa-veyanijja VII 6^{3a}
 kankhā-pa(d)osa I usg 3 9³
 kankhā-mohanijja kamma I 3^{1-2 5 7 8}
 kaḍa cf karai
 kaḍa-jumma XVIII 4³, XXV 3^{4 6}
 4^{1-3 7}, XXXI-XXXII, XXXV-XLI
 kanha-pakkhiya XIII 1^a 2, XXVI-
 XXX, XXXI 21-24, XLI
 kanha-rāi VI 5^{2 3}
 kantāra-bhatta V 6⁷, IX 33^{2b}
 kandappiya I 2⁶
 kappā¹ II 1^{6b} 10^b, VI 5¹ 8¹, XI 10¹,
 XII 5^{1a} 10³, XIII 2 4^{3a}, XIV 10,
 XVI 5 8¹, XVII 6-11, XVIII 10³,
 XX 6, XXV 3²
 kappā² I 3⁸, XXV 6⁽⁴⁾ 7¹⁽⁴⁾
 kappai XVI 3²
 kappāiya¹ VIII 10²
 kappāiya² XXV 6⁽⁴⁾
 kappōvaya VIII 10²
 kappōvavattiyā gai I 8¹
 kabbaḍa cf kavvaḍa
 kambala VIII 6²
 kamma I 1^{4 6 7 10} 2² 4³ 6^{4 5} 7⁴ 8³ 9²,
 II 1⁵, V 4^{1b} 5² 6^{1 9} 7⁷, VI 1² 3⁴ 9¹,
 VII 3⁵ 6³ 10^{2a}, VIII 2¹ 8^{3 4} 9^{b c},
 IX 32^b, XI 1 (-8) 11⁴, XII 5² 7¹
 9^{1a}, XIV 4² 6^{1a} 7^{4b}, XV C 4, XVI
 2³ 4, XVII 2⁴, XVIII 3² 7², XX
 3² 8⁶ 10², XXI-XXIV, XXXIV 1
 1³, cf (a)ghāi-kamma, appa- and
 mahākamma(tarāga), āyua-kamma,
 kankhā-mohanijja k, carima k,
 pāva-k, mohanijja k, cf also
 idḍhi, utthāna
 kamm'arisa XV C 4, XVIII 7⁷, cf
 akamm'arisa
 kamma-āsivisa VIII 2¹
 kamma-nisege VI 3⁴
 kamma-pagaḍi I 1¹⁰ 4¹ 9⁷, V 4^{1b}, VI
 3⁴⁻⁵ 9¹, VIII 8⁴ 9^{b-c} 10⁶, IX
 31^{a1-2 (b)}, XI 1 (-8), XII 1² (2^b)
 5^{1a}, XIII 8, XVI 3¹, XVII 2³, XVIII
 3³, XIX 8, XX 3¹ 7, XXV 6⁽²¹⁻²³⁾
 7¹⁽²¹⁻²³⁾, XXVI 1^{1b}, XXXIII, XXXV-
 XL
 kamma-bhūmi IX 31^{a5 (b)}, XX 8¹,
 XXV 6⁽¹¹⁻¹²⁾ 7¹⁽¹¹⁾

kamma(ya) sarīra I 1⁵ 7⁴, II 1⁴, VIII
 9⁶ f, XII 4^{b-d}, XIII 7^{1c}, XIV 5¹
 comm, XXV 1⁴
 kamma-lessā XIV 1¹ 9¹
 kamm'ādūna VIII 5³, IX 33^{2a}
 kammīyā¹ II 5⁶
 kammīyā², v / kammayā (buddhi) XII
 5^{1a}, XX 3¹
 kammōvacaya VI 3^{2 3}
 karai, karei, kaḍa I 3¹ 6³ 10¹, V 3² 5²,
 VII 6² 8³, XII 4^c, XVII 4^{(1) 2},
 XVIII 3⁴, XXVII, cf pakarei
 karana I 10¹, VI 1², XVII 3⁴, XIX 9,
 XXV 8 (-12)
 karanā-vīriya I 8⁴
 karei karāvei karentaṇi anujānai VIII
 5^{2 3}
 kalī-oga, °-oya XVIII 4², XXV 3^{4 6}
 4^{1-3 7}, XXXI-XXXII, XXXV-XLI
 kalevara XVI 2³ 8⁴, cf bāyara- and
 suhuma-bondi-(dhara) kalevara
 kallāna kamma VII 10^{2a}
 kavala VII 1^{7b}
 kavvaḍa or kabbaḍa X 3²
 kasāya (kolha māna māyā lobha) I 5²
 9^{3 5}, VI 4¹, VII 1⁵ 6⁴ 7¹ 8⁴, VIII 2⁵,
 IX 31^{a3 b}, (X 2¹), XI 1 (-8), XII 1²
 (2^b) 5^{1a} 10¹, XIII 1^a 2, XVII 3⁴,
 XVIII 1 4² 10⁴, XIX 8-9, XXI-
 XXIV, XXV 6^(3 18) 7^{1(3 18)}, XXVI-
 XXX, XXXV (-XL)
 kasāya-kusila XXV 6-7¹
 kāyā kīriyā cf kīriyā
 kā'ussagga II 1^{6b}
 kāṅkṣā I 3² comm
 kāma VII 7²
 kāma-bhoga VII 7², XII 6³
 kāma VII 7²
 kāya VI 1² 3², VIII 1² 5², XIII 7^{1c},
 XVII 3⁴, XVIII 7²⁻³, cf āu-kāya,
 tasa-kāya, puḍhavi-kāya etc,
 mahā- and suhuma-kāya, (s)akāya
 kāya-ttṭhu XI 1 comm
 kāya-bhava-ttṭha II 5²
 kāyōtsarga comm on XVI 2³ 6³ and
 XXV 7^{2e}
 kāla V 4^{1a} 7⁵ 8², VI 4¹, VII 2⁶ 9,
 XI 10¹ 11¹⁻², XII 4^c, XVI 1², XX
 8^{1 4}, XXV 4⁹ 6^(12 20 28 30) 7^{1(12 20 29-)}

³⁰), *cf* (a)sunna-kāla, dīha- and
 (ra)hassa-k, missa-k, seya-k, *cf*
also davva
 kāla-vāsi XIV 2^{2a}
 kālākkanta VII 1^{7b}, IX 33^{2d}
 kāliya-suya XX 8^{3b}
 kūkamma XIV 3²
 kūcca I 10¹
 kūcca-(hattha-)gaya *cf* hattha-kūcca-
 gaya
 kūbbisiya I 2⁶, *cf also* Kūbbisiya
 kūriyā (1) I 6³ 9⁶ 10¹⁻², III 3^{1b-c},
 VII 8⁶, XI 1, XIV 4² comm, XVI
 3², XVII 4¹, XXI-XXIII, *cf* anta-
 kūriyā, appa- and mahākūriya(tarāga),
 īriyāvahuyā and samparāiyā k,
 uttara-kūriyaṃ riyai, (s)akūriya, (2)
five kinds of k, viz kāiyā, ahigaraṇi-
 yā, pāusiyā, pāriyāvanīyā and pānāi-
 vāiyā I 8², III 3^{1a}, V 6⁴, VIII 4. 6⁵,
 IX 34², XVI 1³ 8³, XVII 1², (3)
five kinds of k viz ārambhīyā, paṇi-
 ggahīyā, māyāvattīyā, apaccakkhāna-
 kūriyā and micchādāṃsaṇa-k I 2³,
 V 6²
 kūriyā-vādī XXX
 kūya IX 33^{2b}
 kūya-gaḍa V 6⁷
 kunthu VII 8^{2 6}
 kumāra-samana V 4³
 kula VIII 8¹, IX 33^{2c}, XII 2^b
 kulagara V 5³
 kulatthā XVIII 10⁴
 kusīla X 3¹, XXV 6-7¹
 kūḍāgārasālā-dīṭṭhanta III 1^{2a} 2^{1a},
 XVI 5^d, XVIII 2, *cf* XIII 4^{4e}
 kevala saṃjama *etc* I 4⁵, (VII 8¹), k
 dāṃsana VI 3⁵, VIII 2⁵, XII 5^{1a},
 XIII 1⁸, XVII 2³, XXV 4³, k. nāna
 IX 31^{a1 (b)}, XV D 3, XVI 6^{1h},
 XVIII 3¹, XXV 4³
 kevalī I 4⁵, V 4^{1 7 9-11 13-14} 7⁸, (VI 10⁵),
 VII 1² 7³, VIII 2² 8⁴ 9^a, IX 31
 33^{2e}, XIV 4^{3b} comm, 10, XVIII 3²
 comm, 7^{1 4} 8³ 10⁴ comm, XXV
 7¹⁽¹⁾, kevalī k -sāvaya k -sāvīyā k -
 uvāsaga k -uvāsiyā tap-pakkhiya
 tap-pakkhiya-sāvaya 4 V 4⁷, IX
 31^{a1 b}

koḍi-sahīya VII 2²
 koha VII 1^{7a}, *cf* kasāya
 kṣīna-moha VIII 8⁴ comm
 khāya XIV 7², XVII 1⁴, XXV (5⁴)
 6^(2a) 7^{1(2a)}
 khaōvasama, °samīya IX 31^{a1-2 (b)}, XI
 11⁴, XIV 7², XVII 1⁴, (XXV 5⁴),
 XXV 6^(2a)
 khandha I 4⁴ 10¹, II 10^d, V 7¹⁻⁵, VIII
 9^a, X 1¹, XII 4^a 10³, XIV 7² 10,
 XVIII 6² 8³ 10², XX 2² 5¹, XXV
 3⁷ 4⁶⁻⁹
 khamā XVII 3⁴
 khamāvanayā XVII 3⁴
 khaya IX 31^{a2 (b)}, *cf* āu-kkhaya
 khavai XVI 4, khavayai XVIII 7⁷
 khavaya XXV 7¹⁽¹⁾ gāhā 4
 khaha *cf* egao-kh, duhao-kh
 khahayara VII 5 6⁴, VIII 1, XV D 2
 kh'āi III 2^{1a}, VI 1², VIII 5¹ 8⁵,
 XII 2^b, XVII 2¹
 khāmei II 1^{6b}, XII 1²
 khūpsai *cf* hīlai
 khīna I 9³, V 4¹², VII 7³, IX 31^b,
 XXV 6^(2 3 18)
 khuḍḍa jumma, khuḍḍāga j XXXI-
 XXXII
 khuḍḍāga-payara XII 4^{3a 5a}, XXV 3⁵
 comm.
 khetta I 6¹, V 7⁶, VI 10⁴, VIII 8⁵, XI
 10¹, XXV 6^(11 32-33) 7^{1(11 32 33)}, *cf*
also davva
 khettākkanta VII 1^{7b}
 kheda XIV 1³
 gai¹ I 8¹, VI 3⁴ 8², VII 1⁴, VIII 2³ 8¹,
 XIV 1¹, XXV 6⁽¹³⁾ 7¹⁽¹³⁾ 8, *cf*
 nūraya-gai, panca-g, siddhi-g
 gai² VI 5¹, XI 10², XIII 4^a, XIV 5²,
 XVI 8⁴, XXV 3⁷, *cf* (a)viṃgaha-gai
 gai-ppavāya VIII 7
 gai-r-āgai XI 1 (-8)
 gacchae ciṭṭhae nīsiyae II 1^{6b}, III
 3^{1d}, VII 1⁶ 7¹
 gadhiya *cf* mucchiya
 gana V 6⁶, VIII 8¹, IX 33^{2c}, XII 2^b
 gandha VIII 2², *cf* vanna

gabbha I 7⁴, II 5², V 4², XII 5^{1b},
 XV C 4, XVI 6^{1k}
 gabbhavakkantiya V 8², VIII 1¹ 2²,
 IX 32^{a4}
 gamaṇa II 10^a
 gamanīya I 3⁴
 garahai, °heci, °rihai I 3⁶ 9⁶, VIII 6²,
 X 2⁶, cf hīlai
 garahanā XVII 3⁴
 garu(ya)tta I 9¹, (XII 2^b), cf guruya
 ga°, guruya-lahuya I 9², II 1^{6a}
 gahana II 10^a, XIII 4^{4a}
 gahan'āgarisa VIII 8^{3a}, cf āgarisa
 gahiya baddha puttḥa kaḍa XII 4^c
 gūsa VII 1^{7b}
 gāhāvaī XVI 2^{2a}
 giddhī cf mucchiya
 giddha-paṭṭha II 1^{6a}
 giri-paḍaṇa II 1^{6a}
 gilāna VIII 8¹, XII 2^b
 gilāna-bhatta V 6⁷, IX 33^{2b}
 gihi-linga XXV 6⁽⁹⁾ 7¹⁽⁹⁾
 guna¹ II 10^c, V 7⁵ 8¹, XIV 7², XXV
 1³ 4⁶ 9², cf also dāvva
 guna² cf mūla- and uttara-guna
 gunarājanasamīcchā (tavokamma)
 II 1^{6b}
 guna-vvaya VII 9^{3c}, VIII 5¹, XI
 12^{1c}
 gutti, adj gutta II 1^{6b}, XX 2²
 guru VIII 8¹, XVI 3⁴
 guruya I 9², cf garu(ya)tta
 guruya-lahuya cf garuya-lahuya
 gocchaga VIII 6²
 gotta, goya VI 8², XI 10², XII 3
 gola-vatṭa-samugga X 5^a

 ghana XXV 3³
 ghana-vāya (valaya) I 6⁴ 9², II 10^b,
 XII 5^{1a}, XX 6^c
 ghanōdahi (valaya) I 6⁴ 9², II 10^b,
 XII 5^{1a}, XX 6^b
 ghara-samudāna III 1^{2a} 2^{1b}
 ghāi-kamma VIII 10⁶ comm, cf
 ghāti-karman
 ghāna-(sahagaya)-poggala VI 10¹,
 XVIII 7⁴
 ghāti-karman XXV 6¹ comm

cauttha cottisāma bhatta II 1^{6b}
 cauppaya VII 1¹, XV D 2
 caurapsa XXV 3¹ 4⁴
 caurindiya XXXVIII, cf eg'indiya
 pancēndiya
 cakkavatṭi V 5², XVI 6^c
 cakkavāla XXV 3⁷, XXXIV 1 1¹
 cakkhu-dāmsana VI 3⁵, VIII 2⁵, XII
 5^{1a}, XIII 1^a, XVII 2³, XXV 4³
 candima cf NATURAL PHENOMENA,
 moon
 cayaī I 7³, VII 3¹, IX 32^{a1} b, X 4,
 XI 1 (-8) 11³, XII 8¹, XIII 6¹, XV
 C 4 D 3, XIX 7, XX 10^{1b}, XXI-
 XXIII
 caraga-parivvāyaga I 2⁶
 carama XIV 1¹
 carama, carima III 1^{2d}, VI 3⁵, VII 1¹,
 VIII 3³, XIII 1^a 2, XIV 4^{3b}, XVIII
 1 3², XIX 5¹, XXV 6⁽¹¹⁾, udd 10 of
 XXVI-XXX and of avantarasayas
 1-viii of XXXIII-XXXIV, udd 4 of
 XXXV-XL
 carama-(a)carama XXXV-XL
 carama-śarīra VII 7³ comm
 caramāra (aṭṭha) XV C 8
 caritta I 1⁹ 3⁶, II 1^{6a}, VIII 2⁴ 8¹ 10³,
 IX 31^{a2}, XII 10¹, XVII 3⁴, XXV
 6⁽¹¹⁾ 5¹ 7¹⁽⁶⁾
 caritta-pajjava XXV 6⁽¹⁵⁾ 7¹⁽¹⁵⁾
 caritta-mohanīya-kamma V 4^{1b}
 carittācaritta VIII 2⁴
 carima-kamma V 4⁹
 carima-nījarā V 4⁹
 carim'anta (logassa) XVI 8-12, XXXIV
 1 1¹ 2, cf log'anta
 caru XI 9¹
 cala V 4¹⁴, XIII 4^{4a}
 calanā XVII 3³
 caliya kamma I 1⁶ 7⁷
 cāujjāma dhamma I 9⁶, V 9⁴, (IX 32^c),
 XX 8², XXV 7¹⁽¹¹⁾ gāhā 1
 cāuvvanna samana-sangha XVI 6^{1b},
 XX 8⁵
 cāraṇa XX 9
 cināī, ciyyai, ciya I 1³⁻⁴ 3¹ 7⁴ 9⁷,
 VI 3¹, XII 1², XVI 2³ 8⁴, XIX 3^a,
 XXV 2³
 cinna XIX 3^a

cintā-sumāna XVI 6^{1a}
 culasū-samajjiya XX 10³
 cerya-khambha X 5^a
 ceya-kaḍa XVI 2³
 cela-vāsi XI 9¹
 coddasapuvvī V 4¹⁵
 cola-paṭṭa VIII 6²

chaumattha I 4⁵, III 2^{1b}, V 4¹⁷ 5¹ 7⁸,
 VII 7³ (8¹), VIII 2² 8⁴, IX 33^{2e},
 XIII 10, XIV 10, XV C 7 9-11
 D 2, XVI 6^{1b}, XVIII 3² 7⁴ 8²⁻³,
 XXV 7⁽¹¹⁾
 chakka-samajjiya XX 10³
 chaṭṭha-bhatta III 1^{2a} 2^{1b}, VII 9^{3c},
 IX 31^{a2}, XI 9¹ 12², XIV 7^{4b}, XV
 B 4 6 C 11, XVI 3², XX 9
 chandanā XXV 7^{2d}
 channa XXV 7^{2b}
 chavikara XXV 7^{2f} (II' 5, 6)
 chāumatthiya-samugghāya II 2
 chijjā XXV 2³
 cheda XXV 7^{2e}
 chedōvaṭṭhāvaniya-samjama XXV 6⁽⁵⁾
 7⁽¹¹⁾ seqq
 chedōvaṭṭhāvaniya-caritta VIII 2⁴

jakkha XIV 2¹, XVIII 7¹
 jangha-cārana-laddhi XX 9
 janavaya XV C 8
 jattā XVIII 10⁴
 jammāna-maha or -mahimā, nik-
 khamāna-m, nān'uppāya-m, pari-
 nīvvāna-m III 2^{1a}, XIV 2^{2a}
 jaya XII 5²
 jarā XVI 2¹
 jalacara, °yara VIII 1, XV D 2
 jalana-ppavesā II 1^{6a}
 jala-ppavesā II 1^{6a}
 javanijja XVIII 10⁴
 java-majjha XXV 3²
 jasa XIV 8⁶, cf āya-jasa, iddhi
 jaso-kittī XIV 5²
 jahanna ukkosa, °nniya °siya, °nnenam
 °senam I 1² 5² 10³, II 5²⁻³, III 3^{1e},
 V 1², 7⁵ 8² VI 3⁴ 7¹, VIII 9^{a-e} 10²,

IX 31^{a3} b, XI 1 (-8) 11¹ 12¹⁻², XII
 4^b 9^{1b}, XIII 1^a 2 4^{4b}, XVI 1²,
 XVIII 4³ 7⁷ 9, XIX 3^{a-b}, XX 1,
 XXI-XXIV, XXV 1² 4 3³ 4³ 10
 6^(7 13-15 20 27-30) 7^{1(7 13 15 20 27-30)}

jāi VI 8²
 jāi-āsivisa VIII 2¹
 jāiya XVIII 10⁴
 jāgara XVI 6¹
 jāgariyatta XII 2^b
 jāgariyā cf dhamma-j, buddha-j and
 abuddha-j, sudakkhu-j, padijā-
 garamāna
 jāna III 4¹
 jānai I 9⁵, II 1⁵, VI 4², IX 32^b
 jānai pāsai II 1¹, III 4¹ 6¹, V 4^{1a} 9-
 11 13 7⁸ 8¹, VI 9³ (10⁵), VII 1²,
 VIII 2² 6, IX 31^{a2} b, XI 9¹ (12²),
 XIV 7^{1b} 9¹ 10, XVIII 3² 7⁴ 8³
 jāyanī bhāsā X 3³
 jina I 3³ (7-8) 4⁵, VII 1², VIII 2², IX
 33^{2e}, XV A B 1 7 C 8-10, XX 8^{4c},
 XXV 7⁽¹¹⁾ gāhā 5
 jina-kappa XXV 6⁽⁴⁾
 jin'antara XX 8^{3b}
 jina-sakahā X 5^a
 jīya VIII 8²
 jīva I 3⁵ 4⁴ 6⁴ 6 7⁴ 9¹⁻² 4 7, II 1⁵ 6^a
 5³ 10, III 3^{1a} d 4³, V 2² 4^{1b} 6¹
 8² 9⁴, VI 1³ 3² 3 4¹⁻⁵ 6² 10¹⁻²,
 VII 1¹ 2⁸ 2 3¹ 3 4 6 7² 8² 10¹ 2^a,
 VIII 2²⁻³ 3¹⁻² 6⁶ 9^a 10⁵ 10¹ 3⁴
 33^{2e} 34¹, X 1¹, XI 1 (-8) 10¹ 3⁴
 11¹, XII 1² 2^b 5 7, XIII 4^{4a} e 7¹,
 XIV 4² 4 9¹, XV B 5, XVI 1³-2¹ 3
 6¹ 8¹ 4, XVII 1² 3 2¹⁻³ 4, XVIII
 1 3³ 4¹ 7^{6a}, XIX 3^a 7-8, XX 1
 2² 7, XXI-XXIV, XXV 1² 2¹⁻² 4
 3¹⁰ 4³ 5¹⁰ 5¹ 8, XXVI 1, XXVII-
 XXX, XLI, cf also pāna

jīvai VI 10²
 jīva-ghana V 9⁴
 jīva-paoga-bandha XX 7
 jutti cf iddhi
 jumma XVIII 4³, XXV 3³ 4⁶ 4¹ 3,
 cf kada-j, khudda j, mahāj, rāsī-j
 joi VIII 6⁴
 joga, °gi I 1⁸ 3⁵ 5² 6⁴ 9², V 4¹⁴, VI
 3⁵ 4¹, VIII 2⁵ 8⁴, IX 31^{a3} b, XI 1

(-8), XII 5^{1a} 10¹, XIII 1^a 2 4^{4a},
XVI 1^{4b}, XVII 1³ 2³ 3³ 4, XVIII
1 7³ comm, XIX 3^a 8, XX 1 3¹,
XXI-XXIV, XXV 1² 4 2² 6⁽¹⁰⁾
7¹⁽¹⁰⁾ 8 (-12), XXVI-XXX, XXXV-
XL, cf joga III 3^{1c} comm
joni II 5²⁻³, V 3² 4², VI 7¹, VII 5,
X 2², XIV 6^{1a}, cf usina-joniya
jñāna VII 8⁴ comm

jhallari XI 10¹
jhāna XVIII 10⁴, cf sukka-jhāna
jhusira-gola XI 10¹
jhūsana cf apacchima-

ṭhaviyaya V 6⁷
ṭhāna II 10^a, XIII 4^{4a}
ṭhāna sejjā nisīhiyā XVI 2³ 5^a
ṭhi, *adj* °-ṭhiyā I 1² 7 10-11 2⁷ 5², II
1², III 1^{2a} 4 2³ 7, IV 1-4, V 8¹,
VI 3⁴ 5³ 8², VII 3⁴ 9^{3c}, IX 33^{2e} 5,
XI 1 (-8) 11² 3 12, XII 9^{1b}, XIV
5² 6^{1a} 7² 8⁶, XV D 1-2, XVI 5^d 9,
XVII 1¹ 5, XVIII 2 9, XIX 3^a 5¹,
XX 1, XXI-XXIII, XXV 3⁴ 4^{6a}
6⁽¹³⁾ 7¹⁽¹³⁾, XXXIV 1 1², XXXV-
XL, cf āu-kkhaya
ṭhiya XVII 2¹, XXV 2⁴
ṭhiya-kappa XXV 6⁽⁴⁾ 7¹⁽⁴⁾

tamsa XXV 3¹ 4
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XII 5^{1a}, XX 6^c
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tappa XI 10¹
tap-pakkhiya cf kevali
tab-bhava-marana II 1^{6a}
tamā X 1¹
tamu-kāiyā devā XIV 2^{2b}
tamu-kkāya VI 5¹, XIV 2^{2b}
taru-padana II 1^{6a}
tava, tavokamma I 1⁹, II 1^{6b} 5⁵⁻⁶, III
1^{2a}, VIII 6³, IX 33^{1c} 3^c, X 2⁵, XVIII
10⁴, XXV 7^{2c} 1 (ramification, the
subdivisions that are identical with
those in Uvav 30 have not been

recorded in this index), cf anik-
khitta tavokamma, disā-cakkavāla
tavokamma
tava-teya XV C 1-2 7 D 1, cf also
teya, teya-nisagga, teya-lessā, teya-
samugghāya
tavassī VIII 8¹, cf bāla-t
tav-vivariya (sumina) XVI 6^{1a}
tasa, t -kāiya, t pāna I 6⁵, V 2², VI 5¹,
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taha-kkāra XXV 7^{2d}
tahābhāva III 6¹
tahārūva I 7⁴ 8¹, II 1^{6b} 5⁶, III 1^{2a}
2^{1b}, V 6¹, VII 1^{3c}, VIII 6¹, XV C 7
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tāvasa I 2⁶, cf vānapattha t, disāpok-
khiya t
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7¹⁽⁸⁾
titthagara, titthamkara V 5³, XV C
8-9, XVI 6^{1g}, XX 8²⁻⁵, XXV 6⁽⁸⁾
tirikka-joniya I 7³, II 5², VII 5 6⁴,
VII 9^{2-3a}, IX 32^{a3} et passim, cf
eg'indiya pancēndiya
tīriya-loya II 10^c, XI 10¹, XIII 4^{3a} 5^b
tīviham tīviheṇaṇṇi VII 2¹, VIII 5² (also
tīviṇṇaṇṇi duviṇṇaṇṇi etc) 7¹, XVIII
8²
tīvva I 1¹⁰
tīy'addhā cf 1ddhā
tudiya X 5^a
tumantuma cf appa-t
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7¹⁽¹⁴⁻¹⁵⁾, XXXIV 1 1³
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pancēndiya
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eg'indiya
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XV B 4 6, XVI 5^b
teya-samugghāya XV C 7 D 2

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VIII 9^d 1^{-g}, XII 4
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tti vattavvaṃ siyā I 4⁴ 5⁶ 6¹ 8^{2b}
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7⁴, XII 8², XVII 2² 4¹

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thāvara (pāṇa) I 6⁵, VII 2¹
thura XIII 4^{4a}
thūla(ya) VII 2² 9^{3c}, VIII 5²
thera-kappa XXV 6⁽⁴⁾
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VIII 5¹ 6² 3⁷ 8¹, X 5^a, XII 2^b,
XV C 1-4 7-10

damsana I 1⁹ 3⁸ 4⁵ 6⁴ 9², II 1^{6a} 10^c,
V 4^{1a} (13), VI 3⁵ (10⁵), VIII 2⁴⁻⁵ 8¹
10², XII 5^{1a} 10¹⁻², XIII 1^{a-b} 2,
XVII 2³ 3⁴, XVIII 8³ 10⁴, XX 3¹,
XXV 4³ 6⁽¹¹⁾, cf aisesa nāna d,
salinga-d -vāvannaga

dakkhatta XII 2^b
daṇḍa XVII 2², cf anatta-d -vera-
mana, eganta-d
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darśana VII 8⁴ comm
daviy'āyā XII 10¹
davva I 6⁴ 9², II 1² 10^a 10^c, III 4³, V
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XI 9¹ 10¹ (12²), XII 4^c-5^{1a}, XIII
4^{4a} 7², XIV 4³ 6^{1b} 7^{1b}, XVII 3³,
XVIII 3³ 4¹ 10³⁻⁴, XIX 7, XXV 2
3¹ 4-5 10-4³ 6^{b-7} 9, cf bhaviya-davva-
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davva-linga XXV 6⁽⁹⁾ 7¹⁽⁹⁾
davva-lesā I 9², XII 5^{1a}
davva-vaggaṇā cf mano-d -v
davy'indīya I 7⁴
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XII 5^{1a}, XVII 2³, XIX 3^a 8-9,
XX 1 3¹ 7, XXI-XXIV, XXVI-
XXX, XXXV-XLI, cf amāi sam-
maddiṭṭhi, māi micchādiṭṭhi
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8¹⁻², XXV 3⁵ 6)

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diviccaya V 2¹
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dīh'āyua V 6¹

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X 2³, XII 2^b, XIV 4², XV A,
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dubbalyatta XII 2^b
dubbhikkha-bhatta V 6⁷, IX 33^{2b}
dubhāga-ppatta VII 1^{7b}

duha cf dukkha
duhao-khaha XXV 3⁻, XXXIV 1 1¹
duhao-vamka XXV 3⁻, XXXIV 1 1¹
dūsama-dūsamā VII 6⁴
dūsama-susamā XXV 6⁽¹²⁾
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6¹⁻² 8¹ 9, XIII 2 6², XIV 1¹ 2
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2⁴ 5 13-17, XVIII 2 3² 5¹ 4⁷ 5⁻,
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8 9⁴ 5, VII 7⁴ 9^{3c}, VIII 5³ 4⁴, X 2⁵,
XIV 7^{1a}, XV C 4. D 1, XVIII 7⁴,
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devādhīdeva XII 9
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XI 10¹, XVI 8¹, XVII 4¹

desa savva I 3¹ 7¹, V 7⁴, VII 2²⁻³,
VIII 8³ 9-10¹, XVII 6-11, XXV 4⁵ 9
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dhamiya I 1¹⁰ 9⁷, XVIII 3³
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IX 31^{a1} 2⁴ b, XII 2^b, XVI 6^{1h}, XVII
2¹, XVIII 7⁴, XX 2² (l) 8⁶, cf cāuj-
jāma dh, pancamahavaiya sapaḍi-
kkamana dh
dhamma² cf atthikāya
dhamma-jāgarīyā II 1^{6b}, XII 1^{1a}
dhamma-deva XII 9
dhamm'antarāya XVI 3²
dhammiya XII 2^b
dhāranā VIII 8², XII 5^{1a}, XVII 2³,
XX 3¹
dhūma cf sadhūma, viya-dh

natthitta I 3⁴
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vāvahāriya n, bambhaṇṇayā nayā
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naradeva XII 9
nāga VI 5¹⁻² 8¹
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31^{a1-3} b, XI 1 (-8), XII 5^{1a} 10¹⁻²,
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7b18), XXVI-XXX, XXXV-XL, cf
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suya-n
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nān'uppāya-mahimā cf jammaṇa-
maha
nāma VI 8³, XI 10², XII 3, nāma =
parināma bhāva XXV 5⁴, cf XVII
1⁴

nāli XXXIV 1 1²
niutta VI 8²
niōya cf nigoya
nikāci I 1⁴ 6
nikkhamāṇa-maha cf jammaṇa-maha
nikkhamanābhisega IX 33^{2c}
nikkhitta-sattha-musala XII 1^{1a}
nigaranā cf ahānigaranam
ni(g)oya XIX 3^b, XXV 5³
niggantha VII 1⁷⁻⁸, VIII 6²⁻³, XXV 6
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nicca cf sāsaya
nicchaya naya XVIII 6¹
nijjarā, nijjare, nijjinna I 1³⁻⁷ 3¹ 6,
III 3^{1d}, VI 1¹, VII 1⁵ 3⁵ 8³, VIII 6¹,
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3² 5, cf appa- and mahā-nijjara,
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nijjarā-poggala XVIII 3² 5
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niṭṭhiy'atṭha niṭṭhiy'atṭha-karaṇijja cf
niruddha-bhava
nidāna III 1^{2a}
nidāya XIX 5²
niddā V 4^{1b}
niddha VIII 9^a, cf alukkhī
nindai VIII 6³, cf hīlai
nindanā XVII 3⁴
nippaccakkhāṇa-posahōvavāsa cf nis-
sīla
nimantaṇā XXV 7^{2d}
nimitta XV A
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niraya-gai I 10³
niravacaya cf niruvacaya-n
niravasesa VII 2³
nirayāra XXV 7¹⁽¹⁾
nirāuya V 3²
niruddha-bhava n -bh -pavanca pa-
hīna-saṃsāra p -s -veyaṇijja vo-
cchinna-saṃsāra v -s -veyaṇijja ni-
ṭṭhiy'atṭha n -a -karaṇijja II 1⁵
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 nivvatti XIX 8
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 nissasai, nissāsa *cf* ānamai
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 niḡhāriṃa II 1^{6a}, XXV 7^{2f}
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 VII 3⁴ 8⁵, IX 32^{a2}, XII 8², XIII 1
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 nīraya-gai, HAMG
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cf also iddhi kamma paoga
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 pakāma-nīkaranā vejanā VII 7⁴
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 sukka-p, tap-pakkhiya
 pakkhiya posaha XII 1^{2a}
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 -paccakkhāya
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 VIII 5¹, XI 12^{1c}, *cf* nippaccakkhāna-
 p
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 parampara-p
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 eyaī, poggala-parināma, satthāīya
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 paritta V 9⁴
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 parisahōvasagga I 9⁵, II 1^{6b}, IX 33^{2b}
 parōvakkama XX 10^{1b}
 paryāya I 3⁴ comm
 paliovama XI 11^{1 3} 12^{1c}
 palibhāga XXV 6⁽¹²⁾
 paliyanka V 9⁴
 palisappa XIX 3^a
 pavattini VIII 6³
 pavayana XX 8⁵
 pavayaṇa-māyāo (atṭha) XXV 6^(7b1a)
 7^{1(7b1a)}
 pavayaṇi XX 8⁵
 pavāya *cf* gai-ppavāya
 pavesana(ga) IX 32^{a2-6}, XX 10³
 pavvayaṇi III 1^{2a}, IX 31^{a1 b} et passim
 pavvāve II 1^{6b}, IX 31^{a4 b}
 pasattha I 7⁴ 9^{1 3}, III 1^{2d}, VI 1¹, IX
 31^{a3}, XXIV, *cf* [19]
 pasina-vāgarana *cf* ukkhitta-p -vāga-
 ranāṃ
 pasissa IX 31^b

pahina I 7³, *cf* niruddha-bhava
 pāsiyā kiriyā *cf* kiriyā
 pāḍvagamana, *adj* °gaya II 1⁶, III 1^{2a}
 2^{1b}, XXV 7^{2f}, *cf also* DEATH-FAST
 pāna (bhūya jīva satta) I 10¹, II 1^{5 6b},
 III 3^{1d}, V 5² 6⁴, VI 5¹⁻² 10³, VII
 2¹ 6^{3b} 7⁴, XI 1-8, XII 2^b, XVII 2²,
 XVIII 8², XX 2², *cf* tasa and thāvara
 (pāna)
 pānagām (cattān) XV C 8
 pāna-bhoyana *cf* NOURISHMENT
 pānamai *cf* ānamai
 pānāivāyā kiriyā *cf* kiriyā
 pānāivāya V 6¹, VII 1^{3b}, XIX 9
 pānāivāya pariggaha VII 2² 9^{3c},
 VIII 5², XIX 9, *cf* mahavvaya,
 SINS
 pāmicca IX 33^{2b}
 pāyacchitta VIII 6³
 pāranciya XXV 7^{2e}
 pārāmūka XII 2^b comm
 pārīnāmya XIV 7², XVII 1⁴, (XXV
 5⁴)
 pārīnāmyā buddhi *cf* pa° b
 pārīyāvanīyā kiriyā *cf* kiriyā
 pāva kamma I 1¹¹ 4³, VI 1¹, VII 2¹ 8³
 10^{1-2a}, VIII 6¹, XVII 2¹, XVIII 3⁴,
 XXVI-XXX
 pāvaya XXV 7^{2f}
 pāsai XI 9¹, *cf* jānai pāsai
 pāsattā X 4
 pāsādiya XVIII 5¹
 pāhunaga-bhatta IX 33^{2b}
 puy'anga I 7⁴
 piu-sukka I 7⁴
 piṇḍa VIII 6², XI 10², *cf* rāya-p,
 sāgāriya-p, sejjāyara-p
 pucchanī bhāsā X 3³
 puṭṭha I 6^{1 3 6} 8^{2 3}, II 1⁴, III 3^{1d}, V
 4^{1a} 6⁴, VI 5², VIII 8⁵, IX 34¹, XI
 9¹ 10³, XII 4^c, XIII 4^{4b-c}, XVI
 1^{1 3} 8³, XVII 1² 4¹, XVIII 10³, *cf*
 anna-m-anna-baddha, phuda,
 phusai
 pudhavi-kāiya vanassai-kāiya *cf*
 eg'indiya
 pudhavī I 6⁴ 9², II 3 10^b, VI 1^{1 3}
 6¹ 8¹, VIII 3³, IX 32^{a2}, XI 10¹, XII
 3 5^{1a} 10³, XIII 1^a 4^{1-3 5a}, XIV

8¹ 10, XV D 2, XVI 8², XVII 1¹
 6-11, XVIII 10³, XX 6, XXV 3² 4²,
 XXXI-XXXII, XXXIV
 puḍhavi² I 6⁶, V 2², VI 5¹⁻² 8¹, VII
 1^{3b} 10^{2b}, VIII 7¹, XIII 4^{2a} c, XVII
 6-7, XVIII 3¹, XX 6^a, cf eg'indiya
 puṇṇya XVIII 7⁷ comm
 putta-jīva-rasa-hariṇī (*scil* nālī) I 7⁴
 pudgala XVII 6 comm
 purao kaḍa XVIII 5³
 purisa IX 34¹
 purisakkāra-parakkama cf iddhi jut-
 ti , utthāṇa
 purisa-jāya VIII 10¹
 puris'ādāṇiya V 9⁴, (IX 32^b)
 pulāga XXV 6-7¹
 puvva(-gaya) *see the index of proper*
names, cf also coddasapuvvi
 puvvōvavannaga I 2²
 pūya IX 33^{2b}
 pejja-bandhana VIII 5¹
 poggala I 1²⁻⁵ 7 2² 4⁴, II 5⁷ 10^a f,
 III 2², V 7⁶ 8¹ 9², VI 1¹ 3¹ 10⁴,
 VII 3¹ 10¹ 2^c, VIII 2² 10⁴ 7, XIV
 2¹ 6^{1a} 7² 9¹⁻², XVI 2³ 5^{b-c} 6² 8⁴,
 XVIII 3² 5, XIX 7 9, XX 2², XXV
 2³ 3¹⁰ 4^{6a}, cf paramānu-poggala,
 ghāṇa-(sahagaya-) p , bāhiraya p
 poggala-pariṇāma V 9², VI 5¹⁻², VIII
 1, XIV 3⁴-4¹ 6^{1a}
 poggala-pariyatta XII 4^{b-d}, XIII 1^a
 comm , XXV 5²
 poggalī VIII 10⁷
 poggalōvacaya VI 3²⁻³
 poyaya VII 5
 porisī VII 1^{7b}, XI 11¹
 posaha cf pakkhiya p
 posaha-sālā XII 1^{1a}
 posahiya XII 1^{1a}
 posahōvavāsa VII 2², cf paccakkhāpa-
 and nippaccakkhāna-p
 pratilekhana XVII 3⁴ comm
 pratyekabuddha IX 31^{a1} comm
 pramāda XVI 2^{2b} comm
 pravrajyā I 4³ comm
 prasasta XI 3 comm

 phala VIII 5³

phāṇiya-gula XVIII 6¹
 phāsa XIII 4^{2a}, XIX 3^a, cf vaṇṇa
 phāsu-esaniyya I 9⁷, V 6¹, VII 1^{3c} 7,
 VIII 6¹, XVIII 10⁴ (= phāsuya)
 phāsuya VIII 6², cf phāsu-esaniyya
 phāsuya-vihāra XVIII 10⁴
 phuḍa II 10^f, VI 10¹, VII 1⁵ 3², VIII
 3², XVIII 7^{5a} 10², cf puttha
 phusa I 10¹
 phusaī I 6¹⁻², II 10^{5-h}, V 7⁴, XXV
 6⁽⁸³⁾ 7¹⁽⁸³⁾, cf puttha, phuḍa

 bausa XXV 6-7¹
 bandha VIII 9 (cf also bandhana),
 XVIII 3³
 bandhaī I 1⁶ 10 3⁵ 8 8³ 9⁷, III 3^{1d},
 V 4^{1b}, VI 3¹ 5 9¹, VIII 8³, XII 1³
 2^b 4^c, XIX 3^a, XX 1, XXV 6⁽⁸¹⁾
 7¹⁽²¹⁾, XXVI
 bandhaga, °ya V 4^{1b}, VI 8² 9¹, VIII
 8^{3b}, XI 1, XXI-XXIII, XXV 3¹⁰
 6⁽²¹⁾ 7¹⁽²¹⁾, XXXV-XL
 bandha(na) I 1¹⁰ 9⁷, VI 3³⁻⁴, VII 1⁴,
 VIII 8^{3a}, XII 1², XVI 3¹, XX 7
 bambhacārī XII 1^{1a} et passim
 bambhaceravāsa I 4⁵, IX 31^{a1} (b)
 bambhannayā nayā (*plur*) XVIII
 10⁴
 bambhī livī p 5a
 bala cf iddhi jutti , utthāṇa
 baladeva V 5³
 balī XI 9¹ 10²
 baliyatta XII 2^b
 bahu-bīyaga VIII 3¹
 bahu-sama XIII 4^{5a}
 bādara, bāyara I 1⁴ 6⁷, V 7⁵, VI 3⁵
 5¹⁻² 8¹, VIII 1 2³, XIX 3^{b-c} 8,
 XXV 1² 7^{2b}, XXXIII-XXXV
 bādara-parinaya XVIII 6², XX 5¹
 bāyara-bondī-kalevara XV C 4,
 bāyara-bondī-dhara kalevara XVIII
 4¹
 bārāsa-samajjiya XX 10³
 bāla I 4² 9⁸, III 1^{2a}, XVII 2², cf
 eganta-b
 bāla-tavassī III 1^{2a} 2^{1b}, XV B 4
 bāla-tavokamma III 1^{2a}
 bāla-panḍiya I 4² 8¹, XVII 2²

bāla-maraṇa II 1^{6a}, XIII 7²
 bāliya I 9⁶
 bāliyatta I 9⁸
 bāhiraṅgā devā XIV 2²
 bāhira-parisayā devā XIV 2²
 bāhira-bhaṇḍa-mattōvagaraṇa XVIII
 7²
 bāhiraṇṇa poggala III 4¹ 5¹ 6², VI 9²,
 VII 9¹, XIV 5³, XVI 5³
 bisarīra XII 8¹
 bīya II 5² 3
 buddha-jāgarīyā XII 1^{1b}
 buddhi XVII 2³, *cf also* uppatiyā b,
 venaiyā b, kammiyā b pāriṇāmiyā
 b
 beṇḍiya (jīva) XXXVI, *cf* eg'-
 ṇḍiya pancēṇḍiya
 bondi XVI 2³ 8⁴, XVIII 7^{5a}, *cf*
 bāyara- and suhuma-bondi-kalevara
 bohi VII 1³⁰, IX 31^{a1} b)

 bhakkheya XVIII 10⁴
 bhaṇḍa-mattōvagaraṇa *cf* bāhira-b -m
 bhatta-paccakkhāna, °ya II 1^{6a}, XIV
 7³, XVII 3⁴
 bhaya VII 8⁴⁻⁵, XXV 7^{2a}
 bhava XVIII 10⁴, *cf* āu-kkhaya ,
 davva
 bhava-ggahana V 4⁸ 6⁸, VII 7³, VIII
 10², IX 31^{a3}, XI 1 (-8), XIV 7^{4a},
 XV D 2, XVI 6¹, XXV 6⁽²⁷⁾ 7¹⁽²⁷⁾,
 XLI
 bhava-tṭhu XI 1 comm
 bhavana IX 31^{a5} b⁵
 bhavattha VIII 2³ 8⁴
 bhava-dhāraṇiṇi I 5² 7⁴
 bhava-siddhiya I 6⁴, III 1^{2d}, VI 3⁸ 5
 4¹ 10², VIII 2³, XII 2^b, XIII 1^a 2,
 XVI 2^{2b} 5^c, XVIII 1, XXV 9, XXX
 1³, XXXI 5-8, XXXIII-XXXV,
 XLI
 bhav'āgarisa VIII 8^{3a}, *cf* āgarisa
 bhaviya-davva- I 2⁶, XII 9, XVIII 9
 bhāyana VIII 9^a
 bhāva V 4^{1a} 7⁶, VIII 5¹ 8¹, XIII 4^{4a},
 XIV 4² 7³, XVII 1⁴ 3⁴, XVIII 1
 3³ 10⁴, (XXV 5⁴), XXV 6⁽²⁴⁾ 7¹⁽²⁴⁾,
cf davva , eya

bhāva-deva XII 9
 bhāva-linga XXV 6⁽⁹⁾ 7¹⁽⁹⁾
 bhāva-leśyā XIV 1¹ comm
 bhāva-lesā I 9², XII 5^{1a}
 bhāv'indiya I 7⁴
 bhāvīy'appa anagāra III 2^{1b} 4¹ 4⁵
 6¹, XIII 9, XIV 1¹ 3¹ 9¹, XVI 3²,
 XVIII 3² 8¹ 10¹
 bhāve appaḍibaddhayā XVII 3⁴
 bhāsā I 10¹, II 6, V 4⁶, VI 3⁵, VII 2¹,
 X 3³, XIII 7^{1a}, XIV 9³, XVI 2^{2b},
 XVIII 7¹, XIX 8-9
 bhikṣā-samūha VII 1⁸
 bhikkhu X 2⁵
 bhikkhu-paḍimā II 1^{6b}, X 2⁴, *cf*
 paḍimā
 bhujja XIII 7¹
 bhuya-parisappa *cf* parisappa
 bhūya *cf* pāna
 bhūyābhūsaṅkaṇa XXV 7^{2f} (II' 5, 7)
 bheya *cf* sāhanaṇā-bheya
 bhoga VII 7²⁻³, VIII 2⁴, *cf* kāma-
 bhoga
 bhogī VII 7²⁻³

magga XV A
 maggākkanta VII 1^{7b}
 majjha V 7³ 8¹, XX 5²
 majjha-paesa VIII 9^a, XXV 4¹⁰
 majjhima *cf* jahanna ukkosa
 majjhima-parisayā devā XIV 2²
 maḍ'āi II 1⁵
 mana V 4¹⁰, VI 1² 3², VIII 1² 5², XII
 4^{b-d}, XIII 7^{1b}, XVII 3⁴, XVIII 7³,
 XIX 3^a 8-9, XX 1, XXV 1⁴
 manuya, maṇussa, manūsa I 4⁵ 7³,
 II 5², V 9³, VII 6^{3a} 4⁴, VIII 8^{3a} 10⁶,
 IX 32^{a4}, XVIII 3², *cf* mānussa(ya),
 purisa
 manuya-loga V 6⁵, XVIII 5¹, *cf*
 manussa-loga
 manussa-khetta XXXIV 1 1¹
 maṇussa-loga I 1¹¹, *cf* manuya-
 loga
 maṇo-davva-vaggaṇā V 4¹¹, XIV 7^{1b}
 maṇḍaliya XI 9¹
 manda-vāya *cf* iṣṇ-pure-vāya
 mamatta-bhāva VIII 5¹

marana II 1^{6a}, V 7⁸, XI 11¹, XIII 7², XV A, XVI 2³, XIX 3^a, cf uddāi
 maha cf jamma-maha
 maha'ddhiya cf mah'idhhiya
 mahavvaya II 1^{6b}, XV C 7 D 1
 mahākappa XV C 4
 mahākamma(tarāga) I 2², V 6³, VI 3¹, VII 3⁴ 10^{2b}, XIII 4¹, XVIII 5², XIX 5¹
 mahā-kāya XIV 3¹
 mahākiriya(tarāga) V 6³, VI 3¹, VII 10^{2b}, XIII 4¹, XVIII 5², XIX 4-5¹
 mahājumma XXXV-XL
 mahānījara(tara) VI 1¹, VII 7³, XIX 4
 mahā-pajjvasāna VII 7³
 mahāmānasa XV C 4
 mahāvāya cf isup-pure-vāya
 mahā-vimāṇa XV D 2
 mahāveyana(tarāga) I 2², V 6³, VI 1¹ 3, VII 6¹ 10^{2b}, XIII 4¹, XVIII 5², XIX 4-5¹
 mahā-sarīra I 2², XIV 3¹
 mahāsava(tarāga) V 6³, VI 3¹, VII 10^{2b}, XIII 4¹, XVIII 5², XIX 4-5¹
 mahā-sumina, °-suvina XI 11, XVI 61-11
 mahāhārāga VII 3¹
 mah'idhhiya (maha'ddhiya) deva I 7³, III 1^{1a} 2^{1a} 2 7, V 4⁴, VI 5¹ 9² 10¹, X 3¹, XI 10², XII 6¹ 8¹, XIII 4¹, XIV 3³ 5³ 9³, XVI 5^a 8⁴ 11-14, XVII 2⁴, XVIII 7^{5a} 6
 mah'idhhiyatarāga XIV 2¹
 mahumā cf jamma-maha
 māi III 4⁶ 5² 3, (XIII 9)
 māi micchādittthi I 2³, III 6¹, V 4¹⁰, XIV 3¹, XVI 5^{b-c}, XVIII (3²) 5² 4, cf micchādittthi
 māi-anga I 7⁴
 māu-oya I 7⁴
 māu-jīva-rasa-harini (scil nālī)-I 7⁴
 māṇa cf kasāya
 māṇasā vedanā XVI 2¹
 mānussa(ya) XIV 7^{1a}, XV D 3, XVIII 3¹, cf maṇussa
 māyā cf kasāya
 māyāvattiyā kırıyā cf kırıyā
 māraṇ'antiya VI 6², XVII 3⁴ 6-11,

XVIII 3², cf apacchima-māraṇ'-antiya-samlehanā-jhūsaṇ'ārāhanā
 māraṇ maramāna XVIII 3²
 māsa XVIII 10⁴
 micchatta IX 31^{a2} 33^{2g}
 micchākara XXV 7^{2d}
 micchādamsana-kırıyā cf kırıyā
 micchādittthi I 2³, III 1^{2d}, XVIII 1, XXV 12, XXXI 17-20, XLI, cf also dittthi, māi micchādittthi
 micchāvādi XVI 2^{2b}
 missa-kāla I 2⁴
 missa-jāya IX 33^{2b}
 mīsaya cf āhārāya-m, orāliya-m, veuvviya-m, sacitta acitta m
 mīsasā, mīsā VIII 1
 mucchiya giddha gaḍhiya ajjhovavanna VII 1^{7a}, XIV 7³
 muṇḍa IX 31^{a1} (b) et passim
 muṇḍāvai II 1^{6b}, IX 31^{a4} b, XV C 7
 musala cf nikkhitta-sattha-musala
 musā V 6¹
 musāvai VII 2¹
 mūla XXV 7^{2e}
 mūla-guna VII 2¹ 3, XXV 6⁽⁶⁾ 7¹⁽⁶⁾
 mūla-pagaḍi-bandha XVIII 3³
 mehuna II 5³⁻⁴, VII 8⁴, X 5^a
 mokkha I 4³
 mokṣābhilāṣa XVII 3⁴ comm
 mosa VII 2¹, VIII 1², X 3³, XIII 7^{1a-b}, XVI 2^{2b}, XVIII 7¹, XIX 8-9, XXV 1⁴
 moha I 9³, V 4¹², XVII 2⁴, cf kṣiṇa-moha
 mohanijja kamma I 4², VIII 8⁴, XIV 2¹, XVI 6^{1h}, cf kankhā-mohanijja k, caritta-m k
 rāya(ga) V 6⁷
 rayaharaṇa VIII 6²
 rasa II 1⁵, cf vaṇṇa
 rahassa-kāla I 1¹⁰
 rāga cf arāga, viyarāga, sarāga
 rāya XVI 2^{2a}
 rāya-piṇḍa V 6⁷, IX 33^{2b}
 rāya-rīsi XI 9¹
 rāyahāni III 7, IV 5-8
 rāsī XVIII 4³

rāsi-jumma XLI

rīyaī cf ahā-riyam r, uttara-kīriyam r,
ahāsuttam r, ussuttam r, rīyam
rīyaī VIII 7¹, XVIII 8¹⁻²

rīsi cf īsi, rāya-rīsi

rukka III 4¹, VIII 3¹, IX 34^{2b}, cf also
NATURAL PHENOMENA, plants and
trees

ruyaga XIII 4³

rūva X 2¹, XVIII 7⁴, cf arūva,
vanna

rūvi II 10^{a d}, VII 7² 10¹, X 1¹, XI 10¹,
XIII 7¹, XIV 9¹, (XVI 8¹), XVII 2⁴,
XXV 2¹

rog'āyanka XVIII 10⁴

laṭṭhi VIII 6²

laddhi III 6¹, VI 3³, VIII 2⁴⁻⁵, XX 9,
cf vīriya-laddhi, veuvviya-l

laddhi-vīriya I 8⁴

lava XIV 7^{4a}

lahuya(tta) I 9¹⁻²

lāghaviya (app'icchā amucchā agehi
apaḍibaddhayā) I 9³

lābha VIII 2⁴, XV A

lāvanna XIV 5²

linga I 3⁸, IX 31^{a2}, XXV 6^(1 9) 7¹⁽⁹⁾,
cf salinga-dāmsana-vāvannaga

livi cf bambhī livi

lukkayā VIII 9^a

lukkhi XIV 4¹

lūha III 4⁵ (cf comm)

les(s)ā¹ I 2²⁻³ 5² 6⁴ 9², III 4³, IV 9-10,
VI 9³, VII 3⁴, VIII 2⁵, IX 31^{a2 3 b},
XI 1 (-8) 11⁴, XII 5^{1a}, XIII 1^{a c} 2,
XIV 1¹, XVI 11-14, XVII 12-17,
XVIII 3¹, XIX 1-3^a 8-9, XX 1 3¹
7, XXI-XXIV, (XXV 1¹), XXV
6⁽¹⁹⁾ 7¹⁽¹⁹⁾, XXVI (-XXVIII),
XXXI, XXXIII, XXXV-XLI, cf
(s)alessa, kamma-lessā

les(s)ā² VIII 8⁵, XII 6¹, XIII 4^{4e}, XIV
9^{1 4}

loga I 6⁴, II 1^{6a} 10^{a d} 1^{-b}, V 9⁴, VI 10¹,
(VII 1²), VII 8⁴, VIII 10⁵, IX 31^b
(32^b) 33^{2e}, XI 9¹ 10, XII 2^b 7¹,
XIII 4^{3a-4a 5}, XIV 8¹, XVI 8, XVIII
3², XX 2¹, XXV 2³ 3^{2 5-6} 4² 6^(32 33)

7¹⁽³²⁻³³⁾, XXXIV 1 1², cf iha-loga,
deva-l, manuva-l, manussa-l

loga-ṭṭhi I 6⁵, (III 3², V 2³)

log'anta I 6^{2 4}, VI 5³ 6², XI 10², XVI
6¹¹ 8⁴, cf carm'anta

loga-pāla III 1¹ 7-8, IV 1-8, X 5^b,
XI 9¹

lobha XXV 7¹ gāhā 4, cf kasāya

vai V 4¹⁰, VI 1² 3², VIII 1², XII 4^{b d},
XVIII 7³, XIX 3^a, XX 1, XXV 1⁴,
cf vaya

vaira V 9⁴

vakkamaī XVI 1¹⁻², XIX 7, XXI-
XXIII

vakkala-vāsi XI 9¹

vagganā cf mano-davva-vagganā

vamka cf egao-vamka, duhao-v

vajja III 2^{1b 3}

vaṭṭa XXV 3^{1 4}

vaḍḍhaī II 1^{6a}, V 8², XXV 6⁽²⁰⁾ 7¹⁽²⁰⁾

vana-pāsi (or °-vāsi) XI 9¹

vanassaī(-kāiya) V 2², VI 5² 8¹, VII
1^{3b} 3^{1 3} 6⁴ 10^{2b}, XI 1-8, XIII 4^{2a},
XVIII 3¹, cf eg'indiya, NATURAL
PHENOMENA, plants

vanna I 2², VI 5¹⁻²

vanna gandha rasa phāsa I 7⁴ (+ rūva),
II 1² 1^{6a} (+ samṭhāna) 10^a, V 7⁵,
VI 3¹ (+ rūva) 9² (+ rūva), VII 6⁴
(+ rūva) (9¹) 10^{2a} (+ rūva), VIII
1¹ (+ samṭhāna) 1² 10³ (+ sam-
ṭhāna), XI 1 (-8) 9¹ 10¹ (12²), XII
5¹, XIV 4¹ (+ rūva) 3^a, 7², XVII 2⁴
(+ rūva), XVIII 6 10³, XIX 7-9,
XX 5, XXI-XXIII, XXV 3⁴ 4^{3 7},
XXXV-XL, sadda rūva gandha
rasa phāsa VII 7², XIV 5² 7^{4b},
XX 1

vanna-bajja? (kamma) I 7⁴

vattavvaṃ cf tti vattavvaṃ siyā

vatthu XXV 6^(7b1a) 7^{1(7b1a)}

vaddaliyā-bhatta V 6⁷, IX 33^{2b}

vaya¹ VIII 5², XVII 3⁴, cf vai

vaya² VII 1^{3b}, cf guna-vvaya, diṣi-vv,
maha-vv, sīla-vv

valaya cf ghana-vāya, ghanōdadhi,
taṇu-vāya

valaya-marana II 1^{6a}
 vavahāra VIII 8²
 vavahārava XXV 7^{2c}
 vas'aṭṭa cf indiya-vas'aṭṭa, kasāya
 vas'aṭṭa-marana II 1^{6a}
 vāu-kāya, v -kāya II 1³⁻⁴, III 4², V 2¹,
 VII 10^{2b}, IX 34^{2b}, XIII 4^{2a} (vāu),
 XVI 1¹⁻², XVII 10-11, XVIII 7⁴
 10², XX 6^c
 vāu-vāsi XI 9¹
 vānapattha tāvasa (42 kinds of) XI 9¹
 vāya I 6⁵, VIII 2², X 3², cf isun-pure-
 vāya, ghaṇa-v , tanu-v
 vāvahāriya naya XVIII 6¹
 vāsa I 6⁴ 9³
 vāsudeva V 5³
 viuvvai I 7⁴, II 5¹, III 1^{1-2a} 2¹ 4^{2 5},
 V 6⁵, VI 9², VII 9^{1-3a}, X 5^a, XII 9^{1b},
 XIII 9, XIV 6² 9³, XVI 5^a, XVII
 2⁴, XVIII 5⁴ 7⁵
 viusamanayā XVII 3⁴
 viussagga I 9⁵, XXV 7^{2e}
 viḷalēndiya VI 1² 3² 4¹
 viḷḷaha, v -gaḷ I 7², VI 5¹ 8¹, VII 1¹
 comm , XIV 1³⁻³ 5¹, XVIII 3¹,
 XXV 4⁵ 8, XXXV 1 1¹⁻²
 viḷḷaha-viḷḷahiya XIII 4^{5a}
 viḷḷahiya cf viḷḷaha-viḷḷahiya, savv'-
 aviggaḷhiya
 viḷḷaha XXV 1³
 vijjā-cārana-laddhi XX 9
 vinivattaṇṇayā XVII 3⁴
 vidisā X 1¹, XI 10², XIII 4^{3b}, (XVI
 8¹⁻²)
 vinnāna II 5⁶
 vinnu II 1⁵
 vibhanga-jñāna VI 9³ comm
 vibhanga-nāna III 6¹, IX 31^{a2}, XI 9¹
 12²
 vimāna I 5¹, III 1^{2b}, III 7, IV 1-4,
 VI 5³⁻⁶, XII 6^{1-2a}, XIV 9¹, XVI
 5^{b-d} 6¹¹, XVIII 2, XIX 7, cf mahā-
 vimāna
 viraya VII 2¹, XI 1 (-8), XVII 2¹,
 XXI-XXIII, XXXV (-XL), cf
 aviraya
 virāgayā XVII 3⁴
 virāha XIV 1¹
 virāhaṇā XXV 6⁽¹³⁾ 7¹⁽¹³⁾

virāhaya III 1^{2d}, VIII 6³ 10¹
 virāhiya-saṃjama and -saṃjamāsaṃ-
 jama I 2⁵
 viliyā V 9⁴ comm
 vivāga VII 10^{1-2a}
 vivitta-sayan'āsana-sevanayā XVII 3⁴
 vivega I 9⁵, VII 6^{3a} 10^{2a}, XII 5^{1a},
 XVII 2³ 3⁴, XVIII 4¹, XX 2²⁻³,
 XXV 7^{2e}
 viśa-bhakkha II 1^{6a}
 viśama-jogī XXV 1³
 viśam'āuya I 2², XXIX 1, (XXXIV 1
 1³)
 viśamāyaṃ XXIX 1
 viśamōvavannaga I 2², XXIX 1,
 (XXXIV 1 1³)
 viśaya III 1¹
 viśuddhamāṇa XXV 7¹⁽¹⁾
 viśuddha-lesa VI 9³
 viśeḍḍhū, °dhiē XXV 3⁷, XXXIV 1
 1²
 viḥān'ādesenaṃ XI 11², XXV 4^{3 7}
 viḥāra cf phāsuya-v
 viṅgāla VII 1^{7a 8}
 vii-davva XIV 6^{1b}
 viivayā VI 5¹, X 3¹, XIV 3³ 5¹,
 XVIII 7⁵, cf I 1¹⁰ 9¹
 vii-pantha X 2¹
 vīmaṇṣā XXV 7^{2a}
 vīyadhūma VII 1^{7a 8}
 vīyarāga(-saṃjaya) I 2², VIII 8⁴, XXV
 6⁽³⁾ 7¹⁽³⁾
 vīriya, in most cases utthāṇa kamma
 bala vīriya purisakkāra-parakkama
 I 3⁵⁻⁸ 4² 8³⁻⁴, II 1^{6b} 10^c, III 1^{2a},
 V 4¹⁴, VII 7³, XII 5^{1a} 10¹, XIV
 5² 10, XVII 2³, XX 3¹, cf iḍḍhi
 jutti
 vīriya-bajjha (kamma) I 8³
 vīriya-laddhi I 7⁴, III 6¹, VIII 2⁴, cf
 laddhi-vīriya
 viśasā I 3⁴, VI 3², VIII 1¹⁻² 9^a, XIV
 4¹ comm , 7³, XVII 1², XVIII 3⁸
 vuṭṭhi-kāriyā devā XIV 2^{2a}
 veuvviya-laddhi I 7⁴, III 6¹, XIV 5¹
 comm
 veuvviya-samugghāya I 7⁴, III 1^{1 2a}
 2^{1b} 4¹ 5¹, VI 9³ (?)
 veuvviya (sarīra) I 7⁴ 9³, II 1⁴, VIII

9^c f^g, XII 4^b d, XIII 7^{1c}, XVIII 5¹,
XXV 1⁴, cf uttara-veuvviya, bhava-
dhāraṇiṇṇa

veuvviya-mīsa XII 7^{1c}, XXV 1⁴

veeī cf vedeī

venaiya-vādi XXX 1¹

venaiyā (buddhi) XII 5^{1a}, XX 3¹

veda II 5¹, VI 3⁵ 4¹, VIII 2⁵, IX 3^{1a3} b,
XI 1 (-8), XIII 1^a 2, XVII 2⁴,
XVIII 1, XIX 9, XX 7, XXI-XXIV,
XXV 6⁽²⁾ 7¹⁽²⁾, XXVI-XXX,
XXXV (-XL), cf avagaya-veda,
ahaveya

veda-bandha XI 1 (-8)

vedana-udīranayā and -uvasāmanayā
III 2^{1a}

ve(d)ei, veyanā I 1³⁻⁷ 2¹⁻² 3¹⁻² 6-4³
10¹, II 1⁵ 5¹, III 3^{1b} d, V 5² 6⁹,
VI 1¹⁻² 10³, VII 1⁵ 3⁵ 6¹ 7⁴, X 2³,
XI 1 (-8), XII 9^{1a}, XIV 2¹, XVI 2¹
3¹, XVII 3⁴ 4², XVIII 3², XIX 3^d
5², XXI-XXIV, XXV 6⁽²²⁾ 7¹⁽²²⁾,
XXXIII, XXXIV 1 1³, XXXV
(-XL), cf appa- and mahā-veyana-
tarāga, padisamveeī

vemāya, vemāyāe III 3^{1d}, VI 1² 10³,
VII 6¹, VIII 9^a, XXXIV 1 1³

veyanīṇa VII 8⁵, VIII 8⁴, XIV 4², cf
(a)kakkasa-veyanīṇa, (as)sāyā-v, ni-
ruddha-bhava

veyāvacca XII 2^b

veyāvaḍḍiya V 4³

vera I 8², IX 34¹

veramana I 9¹, VII 2² 6^{3a} 9^{3c} 10^{2a},
VIII 5¹, XI 12^{1c}, XII 5^{1a}, XVII 2³,
XVIII 4¹, XX 2²⁻³ 1

vehānasa II 1^{6a}

vocchinna VII 1⁶ 7¹, XVIII 10⁴, cf
niruddha-bhava

vodāna II 5⁵⁻⁶

voyaḍḍa bhāsā X 3³

śankā I 3² comm

suddhi XXV 6⁽²⁰⁾ comm

śramaṇḍpāśraya VII 1^{3a} comm

sa-aḍḍha cf aḍḍha

saanta II 1^{6a}

saṅgāla VII 1^a

sauvakkesa XXV 7^{2f}

sao IX 32^b

saṃlehanā II 1^{6b}, III 1^{2a} 2^{1b}, IX 33^{1c},
cf apacchuma-māraṇ'antiva-saṃle-
hanā-jhūsan'ārāhanā

saṃvara, saṃvarai, °rei I 3⁶ 4⁵ 9⁵,
VIII 5², IX 3^{1a1} b, XVII 3⁴

saṃvuḍa I 1¹⁰ 9³, III 3^{1d}, VII 2¹ 7¹,
X 2¹, XVI 6^{1d}, XXV 6⁽¹⁾

saṃvuḍāsamvuḍa XVI 6^{1d}

saṃvega XVII 3⁴

saṃveha XI 1 (-8), XXI-XXIV

samsaya-karanī bhāsā X 3³

samsāra I 1¹⁰ 2⁴ 9¹, II 1^{6a}, III 1^{2d}, VI
3³, IX 33^{2c-h}, XII 7¹, XVI 6^{1b},
cf nruddha-bhava

saṃsāra-saṃāvaṇṇa I 1⁸ 8⁴, VII 4,
XXV 1² 4⁵

saṃsāraṇ XII 10¹

saṃsuddha-nāna-daṃsana-dhara
XXV 6⁽¹⁾

sakasāi cf kasāya

sakāya VIII 2³

sakīya VII 2¹, XI 1(-8), XXV 7^{2f} (II'
5, 3), XXXV-XLI

sakkāra XIV 3²

saṃkappa XVI 2³

saṃkāmana, °mei I 1⁴ 6

saṃkinnā XXV 7^{2a}

saṅkiya I 3² 8, II 1^{6a}, X 4, XI 9¹,
XXV 7^{2a}

saṃkilissamāna XXV 7¹⁽¹⁾

saṃkhāna II 1^{6a}

sangiyā II 5⁵

sangha VIII 8¹, IX 33^{2c}, XII 2^b, XXV
6⁽⁸⁾ 7¹⁽⁸⁾, cf cāuvaṇṇa samana-
sangha

saṃghayana I 5², IX 3^{1a3} b, XI 9²,
XXIV

sacitta VII 7², XIII 7^{1c}

sacitta acitta mīsa V 7⁷ 9¹, XVIII
7²

sacca I 3³ (7-8), VII 2¹, VIII 1², XIII
7^{1a-b}, XVI 2² 5^c, XVII 3⁴, XVIII
7¹, XIX 8-9, XXV 1⁴

saccāmosa VIII 1², XIII 7^{1a-b}, XVI
2^{2b}, XVIII 7¹, XIX 8-9, XXV 1⁴

sajogī VIII 2⁵ 8⁴, IX 3^{1a3} b, XVIII 1,

XXV 6⁽¹⁶⁾ 7¹⁽¹⁶⁾, XXVI (-XXX),
cf joga
 sajjhāya XVIII 10⁴
 samciya *cf* akai-samciya, avvattaga-s
 samjama, samjaya I 1⁸⁻⁹ 2^{2 6} 4⁵ 9⁵,
 II 1^{8b} 5⁵⁻⁶, III 3¹⁰, V 4⁵, VI 3⁵ 4¹,
 VII 1⁸ 2^{1 4}, IX 3^{1a1 (b)}, XVII 2¹,
 XVIII 1 10⁴, XXV 6⁽⁵⁾ 7¹, *cf*
 asamjama
 samjayāsamjaya I 2^{2 6}, V 4⁵, VII 2⁴,
 XVII 2¹, XVIII 1, XXV 6⁽²⁴⁾ 7¹⁽²⁴⁾
 samjalaṇa IX 3^{1a3 b}, XXV 6⁽¹⁸⁾ 7¹⁽¹⁸⁾
 samjūha XV C 4
 samjoyanā III 3^{1a}
 samjoyanā-dosa VII 1^{7a 8}
 s³addha *cf* aḍḍha
 satṭhi-tanta II 1^{6a}
 samṭhāna, samṭhiya I 5², V 9⁴, VI 5¹⁻²,
 (VII 1²), IX 3^{1a3 b}, XI 9² 10¹,
 XIII 4^{3b 5b}, XIV 7², XIX 8-9,
 XXIV, XXV 3¹⁻⁴, *cf* vanna
 satta VIII 5³, *cf* pāna
 sattha VIII 3², XIV 3³ 5¹, (XVIII
 7^{5a}) 10¹, *cf* nikkhitta-sattha-musala
 sattha-parinaya XVIII 10⁴
 satthāiya sattha-parināmiya V 2³, VII
 1⁸
 satth'ovāḍana II 1^{6a}
 sadda V 4^{1a} 7⁵, VII 7², VIII 2², XIV
 5³ 7^{4b}, XX 1
 sadd'āulaya XXV 7^{2b}
 sadhūma VII 1^{7a}
 s'antara IX 32^{a1 (b)}, (XIII 6¹), XLI 1²
 santo IX 32^b
 samthāraga II 1^{6b}, VIII 6², *cf* sejjā-s
 sannā (1) XIX 3^a, XX 1, (2) I 6⁴ 9²,
 VII 8⁴, XI 1 (-8), XII 5^{1a}, XIII 1^a
 2, XVII 2³, XIX 8-9, XX 3¹ 7,
 XXI-XXIV, XXV 6⁽²⁶⁾ 7¹⁽²⁶⁾,
 XXVI-XXX, XXXV-XL
 sannu I 2² 7⁴, VI 3⁵ 4¹, VIII 2³, XI
 1 (-8), XIII 1^a 2, XV D 2, XVIII
 1 3^a, XXI-XXIII, XXV 1², XL
 sannu-gabbha XV C 4
 samnivāiya XIV 7², XVII 1⁴, (XXV
 5⁴)
 sapaesa V 7³ 8¹, VI 4¹
 sapajvasiya *cf* pajjvasiya
 sapadikkama II 1^{6a}

saptabhaṅgi XII 10³ comm
 sabhā suhammā II 8, X 6, XVI 9,
 XVII 5
 sabhāva XII 2^b
 sama I 2², VII 8^{2 6}
 sama-jogi XXV 1³
 samajjinaī XXVIII
 samajjiya *cf* chakka-, bārasa- and
 culasū-samajjiya
 samajjha *cf* majjha
 samana niggantha I 3⁸ 9^{3 7}, III 3^{1b},
 VI 1¹, VIII 8², XIV 7^{4b} 9⁵, XV
 C 3 7-8, XVI 2^{2a} 4, XVII 2²,
 XVIII 3¹ 8² 10⁴, *cf* kumāra-
 samaṇa, samana = samjaya XXV 7
 samana samanī II 1^{6b}
 samana samanī sāvaya sāviyā III 1^{2d},
 XVI 6^{1h}, *cf* cāuvvanṇa samaṇa-
 sangha
 samana-dhamma IX 3^{1a2}
 saman'āuso V 1³⁻⁴, VI 7¹, VII 7², XI
 9¹, XII 6³, XVI 2³, XVII 3⁴, XVIII
 3^{2 5}, XIX 3^d, XX 8¹, XXXIV 1 1³
 samanōvassaya VIII 5¹, samanōvāsaya
 VII 1^{3a}
 samanōvāsaga, °saya II 5⁵, VII 1³ 9^{3o},
 VIII 5¹⁻³ 6¹, X 2⁵ 4, XI 11¹ 12¹,
 XII 1, XVII 2², XVIII 7⁴, *cf* uvā-
 saga
 samanōvāsiyā XII 2
 samannāharanayā XVII 3⁴
 samaya¹ I 6⁴ 9², V 4¹⁴ 8¹, VII 1¹,
 XII 2^b, XIV 1²⁻³ 7², XVI 8², XVII
 4¹, XXV 1³ 3^{4 10} 4^{3 6a 7} 5² 6⁽¹¹⁾,
 XXXIV 1 1¹⁻², XXXV-XL, *cf*
 MAESURES of time, SIMULTANEITY
 samaya² VIII 5³
 samaya-khetta II 9, VIII 2¹, XI 10²,
 XIII 4^{4b-6} comm, XXXIV 1 1¹⁻³
 sam'āuya I 2², (XVI 11-14, XVII 12-
 17), XXIX 1, XXXIV 1 1³
 samākāla XXV 6⁽¹²⁾
 samāyaṃ XXIX 1
 samārambha, °bhai III 3^{1d}, V 7⁷, VII
 1^{3b} 10^{2b}, VIII 1²
 samāhi VII 1^{3c} 9^{3c}
 samu, samiya II 1^{6b}, XX 2²
 samugghāya II 2, VI 6³, VIII 9^a 10⁵
 comm, XI 1 (-8), XIII 10, XIV

4^{3b} comm, XVII 6-11, XIX 3^a 9,
 XX 1, XXI-XXIV, XXV 6⁽³¹⁾ 7¹⁽³¹⁾,
 XXXIV 1 1³, XXXV-XL, cf teya-
 s, veuvviya-s, samohanai
 samudda I 6⁴ 9², II 10^b, VI 8³, XI
 9¹ 10¹, XII 5^{1a}, XVIII 7⁴, XIX 6
 samūha VIII 8¹
 samōvavannaga I 2², (XVI 11-14,
 XVII 12-17), XXIX 1, XXXIV 1 1³
 samosarana XXX
 samohanai, °haya I 7⁴, III 1^{1 2a} 2^{1b}
 4¹ 5¹ 6¹, VI 6² 9³, VIII 9^a, XV C 7
 D 2, XVII 6-11, XIX 3^a, XX 6,
 cf samugghāya
 sampatti III 1¹ 5¹, XII 9^{1b}, XIII 9
 sampannayā XVII 3⁴
 samparāyā (kiriya) I 10², VII 1^{3a} 6⁷,
 VIII 8³ (samparāya-bandha and
 -kamma), X 2¹, XVIII 8¹
 sampāṇeja XVII 6-11
 sambhoga XVII 3⁴
 sammatta VII 6⁴, IX 31^{a2}
 sammaddaṃsana IX 31^{a2}
 sammaddiṭṭhi, sammādiṭṭhi III 1^{2d},
 XVIII 1, XXV 11, XXXI 13-16,
 XLI 85-112, cf amāi sammaddiṭṭhi,
 cf also diṭṭhi
 sammāna XIV 3²
 sammāvādi XVI 2^{2b}
 sammucchima V 8², VII 5 7⁴, VIII
 1 2¹, IX 32^{a4}
 sayam-kada I 2¹
 sayam IX 32^b
 sara XV C 4
 sarāga(-saṃjaya) I 2³, VIII 8⁴, XVII
 2⁴, XXV 6⁽³⁾ 7¹⁽³⁾
 sarisavayā XVIII 10⁴
 sarīra I 1⁵ 2² 3⁵ 5² 6⁴ 7⁴ 9^{2 7}, II 1⁴,
 V 2² 7⁷, VI 4¹ 6² 10⁴, VIII 1 2¹⁻²
 6⁵ 9, X 1², XI 1 (-8) 11¹, XII 4
 5^{1a} 8¹, XIII 4^{4a} 7^{1c}, XIV 3¹, XVI
 1^{3 4b} 2¹ 5⁴, XVII 1^{2 3} 2^{3 4} 3^{3 4},
 XVIII 1¹ 3² 4¹ 5¹ 7² 10⁴, XIX
 3 8-9, XX 1 2²⁻³ 7, XXI-XXIV,
 XXV 1⁴ 2^{2 4} 4³⁻⁴, 6⁽¹⁰⁾ 7¹⁽¹⁰⁾,
 XXXV-XL, cf antima-sarīra
 salinga XXV 6⁽⁹⁾ 7¹⁽⁹⁾
 salinga- (or °gi-)daṃsana-vāvannaga I
 2⁶

salessa I 1⁸ 2², VI 4¹, VIII 2⁵, XI 1
 (-8), XVII 2⁴, XVIII 1, XXV 6⁽¹⁹⁾
 7¹⁽¹⁹⁾, XXVI (-XXX), cf lessā
 sall'uddharana VII 9^{3c}
 savana II 5⁶
 savāna I 8³⁻⁴
 saveyaya cf veda
 savva cf desa savva
 savva-jīvā VI 4², XI 1 (gāhā 4), XII 7²,
 XV B 5, (XXI-XXIII)
 savva-thoṇa cf RELATIVE FREQUENCY
 etc
 savva-davvā XII 5^{1a}, XXV 4²
 savv'addham VIII 9^a, XXV 4⁹
 savv'addhā cf addhā
 savva-paesā XII 5^{1a}
 savva-pajjavā XII 5^{1a}
 savv'aviggahya XIII 4^{5a}
 savva-suvina XVI 6^{1f}
 sasarīra, °ri I 7⁴, II 1⁴, VI 4¹, XVII 2⁴,
 XVIII 1, XX 2², cf sarīra
 sahattha III 3^{1a}
 sahasakkāra XXV 7^{2a}
 s'āiṇya cf āi
 sāyāra XXV 7¹⁽¹⁾
 s'āuṇya V 3²
 sākeya VII 2²
 sāgara I 6⁴ 9²
 sāgarovama XI 11^{1 3} 12
 s'āgāra (1) VII 2², (2) XVIII 8³
 sāgāriya XVI 2^{2a}
 sāgāriya-pinda V 6⁷
 sāgārōvautta I 5² (6⁴) 9², VI 3⁵, VIII
 2⁵, IX 31^{a3 b}, XI 1 (-8), XII 5^{1a},
 XIII 1^a 2, XVII 2³, XVIII 1, XIX
 3^a 8, XX 1 3¹, XXI (-XXIV),
 XXV 6⁽¹⁷⁾ 7¹⁽¹⁷⁾, XXVI (-XXX),
 XXXV (-XL), cf also uvaoga
 sādharana V 9⁴ comm
 sādharana-sarīra XIX 3^a, XX 1
 sāmāya I 9⁵, VII 1^{3a} 2², VIII 5¹
 sāmāya-caritta VIII 2⁴
 sāmāya-samjama, °jaya XXV 6⁽⁵⁾ 7¹
 sāmāniya deva III 1¹ 2^{1b}
 sāmāyārī XXV 7^{2d}
 samuddaya V 2¹
 sāya VI 1² 10³, VII 6¹, XI 1 (-8),
 XXXV (-XL)
 sāva-veyanija kamma VII 6^{3b}

s'ārambha V 7⁷
 sārambha, °bhai III 3^{1d}, VIII 1²
 sārīrā veḍanā XVI 2¹
 sāvacaya V 8²
 sāvajja XVI 2^{2b}
 sāvaya II 1^{6a}, XII 2^a, cf kevali
 sāviyā cf kevali
 sāsaya I 4⁴⁻⁵ 6⁴ 9⁵, II 10^a, V 9⁴, (VII
 1²) 2⁶ 3⁶ (8⁷, IX 32^b), XII 7¹,
 XIV 4¹ 3^a, XIX 7, sāsaya akkhaya
 avvaya avaṭṭhiya nicca II 1^{6a}, IX
 33^{2c}, cf akkhaya
 sāhananā-bheya XII 4^b
 sāhannanti XII 4^a
 sāhammiya XII 2^b, XVI 2^{2a}, XVII 3⁴
 sāharana IX 31^{a5} (b), XXV 6^(11 12)
 sāhu XII 2^b
 sijjāyari XII 2^a, cf sejjāyara
 sijjhai (bujjai muccai pariṇivvāi
 savva-dukkhānam antaṃ kare) I 1¹⁰
 4⁵ 9⁵, II 1^{6b}, III 1^{2a} d 2³, V 4³ 4
 6⁸ 9⁴, VII 1² 3^c 7³ 9^{3c-d} (10^{2c}),
 VIII 2² 10², IX 31^{a4} b 33^{1c} 2^{g-h},
 XI 9 12^{1c} (2), (XII 1² 2^b) 8¹ 9^{1b},
 XIII 6³, XIV 8²⁻³ 9⁵, XV C 4 8
 D, XVI 5^d 6¹¹, XVII 1¹, XVIII 3¹
 7⁴ 10⁴, XX 8⁶, XXV 6⁽¹³⁾ 7¹⁽¹³⁾,
 XLI, cf siddha, siddhi
 sijjhamāna XI 9²
 siḍḍhila I 1¹⁰ 9⁷, (XII 1²), XVIII 3³
 siṇḍāya XXV 6-7¹
 sineha-kāya I 6⁷ 10¹
 siddha I 1⁸ 6⁴ 8⁴ 9⁵, II 1^{5-6a}, V
 8², VI 3³ 4¹, VIII 2² 3³ 9^a 10⁷, XIV
 10, XVIII 1 4³, XX 10³, XXV 3¹⁰⁻
 4³ 5⁵
 siddhi I 6⁴, II 1^{6a} 5⁶ 10^b, XVII 3⁴,
 XXV 6^(13 24) 7^{1(13 24)}
 sissa IX 31^b
 sissinī V 5³
 siḍḍhiṇa X 2²⁻³
 siya X 2²⁻³
 sīla VIII 10¹
 sīla-vvaya VII 9^{3c}, VIII 5¹, XI 12^{1c}
 sukka-jjhāna XVI 6^{1h}
 sukka-pakkhiya XIII 1^a 2, XXVI-
 XXX, XXXI 25-28, XLI 169-196
 sukka-lessa XXV 6⁽¹⁹⁾ 7¹⁽¹⁹⁾
 sukkābhijāya XIV 9⁵, XV C 4

sukha, suha II 1⁵, VI 3¹ 10¹, VII 8³.
 10^{2a}, X 2³, XV A
 sutta¹ VIII 8¹
 sutta² XVI 6¹
 sutta-jāgara XVI 6¹
 suddatta XII 2^b
 sudakkhu-jāgariyā XII 1¹
 sunna-kāla I 2⁴
 supattiṭṭhaga VII 1², XI 10, supattiṭṭhiya
 XIII 4^{5b}
 subha V 6¹ 9², VI 1² 5¹, IX 32^b,
 XI 11⁴, XIV 9⁴
 subhāsubha, suhāsuha II 1⁵, V 9²,
 VI 1², IX 32^b
 suya p 6a, VIII 8¹⁻² 10¹, XXV 6^(7b1a)
 7^{1(7b1a)}, cf kāliya-suya and nāna
 suya-sahāyayā XVII 3⁴
 suviṇa XVI 6¹, cf mahā-sumiṇa
 susama-dūsamā XXV 6⁽¹²⁾
 susama-susamā VI 7³
 sussūsanayā XVII 3⁴
 suha cf sukha
 suhāsuha cf subhāsubha
 suhuma I 6⁷, V 7⁵, VI 3⁵, VIII 1 2³,
 XIV 5¹ comm , 8⁴⁻⁵, XVIII 3², XIX
 3^b 8, XXV 1² 7^{2b}, XXXIII-XXXV
 suhuma-kāya XVI 2^{2b}
 suhuma-pariṇaya XVIII 6², XX 5¹
 suhuma-bondi-kalevara XV C 4
 suhuma-saṃparāga-caritta VIII 2⁴
 suhuma-saṃparāya-saṃjama, °jaya
 XXV 6⁽⁵⁾ 7¹
 sūḷḷma-saṃparāya VIII 8⁴
 sūriya I 6¹, V 1¹ 10, VI 5¹⁻², VII
 1^{7b} 6⁴, VIII 8⁵, XII 6¹, XIV 9⁴
 sejjā cf ṭhāṇa sejjā nisīhiyā
 sejjāyara-piṇḍa V 6⁷, IX 33^{2b}
 sejjā-saṃphāra IX 33^{2d}
 seḍḍhi VI 5¹ 6², XII 2^b, XXV 3³ 5⁷,
 XXXIV 1 1¹ 3³
 seya V 7⁵, XXV 4⁵ 9⁹
 seya-kāla III 3^{1d}, V 4¹⁴, XVIII 3⁵,
 XXV 8 (-12)
 selesi(-paḍivannaga) I 8⁴, VI 1³, XVII
 3¹, XVIII 4¹, XXV 4⁵
 seha VIII 8¹, XII 2^b
 soja XVI 2¹
 soccā V 4⁷, IX 31^b, cf asoccā
 sottiya XI 9¹

sôvakkama XX 10^{1a}

sôvacaya V 8²

sthāpanā-karmuka V 6⁷ comm

syādvāda XII 10³ comm

hanai IX 34¹

-hattha-kicca-gaya III 5¹, XIII 9

hatthi VII 8^{2 6} 9^{2-3a}, XVII 1¹

hallā XV C 8

hasai V 4^{1b}

hassa-kāla I 1¹⁰

hāyāi II 1^{6a}, V 8², XXV 6⁽²⁰⁾ 7¹⁽²⁰⁾

hīyamāna cf hāyāi

hīlai nūndai khimsai garahai avamannai
V 4³ 6¹, XII 1^{1a}

heu cf panca heū panca aheū

BUDDHISTS II 5⁷ comm, XXX 1¹
comm

CALCULATIONS I 5², III 2² 3^{1e}, VIII
8³, IX 32^a, XI 10² 11¹, XII 4^a 6¹
10³, XIII 1^a 2 4^{1b d}, XVIII 6²,
XX 5¹ 10³, cf jahanna ukkosa,

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URAL PHENOMENA

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3²

— ebb and flow III 3²

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